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MARCH, 1902.

The  
World's Advance-Thought  
AND THE  
Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

# THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

## SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas.....	1:43 p. m.
Augusta, Maine.....	3:03 p. m.
Boston, Mass.....	3:28 p. m.
Baltimore, Md.....	3:08 p. m.
Burlington, Vt.....	3:18 p. m.
Berne, Switzerland.....	8:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	3:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	3:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	3:09 p. m.
Edinburgh, Scotland.....	8:01 p. m.
Frankfort, Germany.....	8:48 p. m.
Frankfort, Ky.....	2:33 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Fredrickton, New Bruns.....	3:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:03 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:03 p. m.
Indianapolis, Ind.....	2:23 p. m.
Jerusalem, Palestine.....	10:31 p. m.
London, Eng.....	8:11 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lecompton, Kan.....	1:48 p. m.
Lima, Peru.....	3:04 p. m.
Little Rock, Ark.....	2:03 p. m.
Milwaukee.....	2:18 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Montreal, Canada.....	m.
Nashville, Tenn.....	2:23 p. m.
New Haven, Conn.....	3:18 p. m.
New York City.....	3:15 p. m.
Newport, R. I.....	3:28 p. m.
Norfolk, Va.....	3:05 p. m.
New Orleans, La.....	2:11 p. m.
Omaha, Neb.....	1:38 p. m.
Ottawa, Canada.....	3:08 p. m.
Philadelphia, Penn.....	3:11 p. m.
Panama, New Granada.....	2:58 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	8:19 p. m.

Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, Newfoundland.....	8:38 p. m.
San Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
Spanishtown, Jamaica.....	3:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Santiago, Chili.....	3:28 p. m.
Springfield, Mass.....	3:21 p. m.
San Francisco, Cal.....	12:01 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vienna, Austria.....	9:21 p. m.
Vicksburg, Miss.....	2:08 p. m.
Vera Cruz, Mexico.....	1:48 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.
Walla Walla, Wash.....	12:18 p. m.

## HERE AND HEREAFTER.

"In the corrupted currents of this world  
Offence's gilded hand may shove by justice;  
And oft 'tis seen, the wicked prize itself,  
Buys out the law. But 'tis not so above.  
There is no shuffling; there the action lies  
In its true nature; and we ourselves compelled,  
Even to the teeth and forehead of our faults,  
To give in evidence."

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# THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

March, 1902.

PORTLAND, OREGON.

Vol. xv, No. 1 —New Series.

## THE WORLD'S ADVANCE-THOUGHT.

*Individualize in Tune with the Infinite.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

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" " " " British Empire, 3 shillings.  
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### WILL.

**Y**OU will be what you will to be;  
Let failure find its false content  
In that poor word "environment,"  
But spirit scorns it, and is free.

It masters time, it conquers space,  
It cows that boastful trickster Chance,  
And bids the tyrant Circumstance  
Uncrown, and fill a servant's place.

Be not impatient in delay,  
But wait as one who understands;  
When spirit rises and commands,  
The Gods are ready to obey.

The river, seeking for the sea,  
Confronts the dam and precipice,  
Yet knows it cannot fall or miss;  
You will be what you will to be!

—Ella Wheeler Wilcox.

### THE INFINITE UNKNOWN.

**E**VERYTHING that comes to us, be it good or evil, angel or devil, is a messenger of the Infinite. Every voice, whether it lures with siren song to destruction, or thrills with holy aspiration to scale the heights of Wisdom, is One Voice; the Voice of the Infinite Unknown, in which we are angelfied.

We are harps on which the Great Spirit strikes notes. We are tuned so that music is played—or the voices answer. If we are tempted by some strains, it is our own nerve strings that the tones vibrate. If we stir up harsh jars of discord or antagonism, they are echoes of conditions within ourselves. The in-

dividual we hate or oppose, is a messenger of the Infinite to teach us there is something hateful or oppugnant in our own notes to be eliminated. The teachings, beliefs and opinions we antagonize and oppose are the reverberating echoes of errors in our own unconscious being. Whatever we hate or love has its correspondence within us.

The universe speaks in the consciousness of man. The unknown is ever his foe; but when known and explored and understood it becomes his servant and his friend.

Error is Truth distracted and distorted. Evil is good misused or perverted, or good outside the range of one's consciousness. Devils are angels in inverted relation to themselves or to us.

\*  
\* \*

### EBB AND FLOW.

**T**HERE is a continuous ebb and flow between spirit and matter. Spirit is continually seeking matter, and matter is always becoming spiritualized. Man externalizes his thoughts in matter, and matter, in the shape of food, ultimates itself through the digestive process into thoughts. Spirit materializes its lessons to be learned by spiritual people. The degree to which matter has become spiritualized marks its growth in progressive efforts.

The destiny of a material world is to become so spiritualized that every atom is etherialized. Death comes because of the preponderance of the destructive forces over the constructive forces in the material body. When man has learned to reverse these forces his spiritualization will continue without the decaying of the body, his soul will gradually etherialize all the gross matter of the body, and there will be no death, and immortality will be proven.—LUCY A. MALLORY.

## KEY THOUGHTS.

LUCY A. MALLORY.

**H**E who makes the best use of the now, will not worry about the future.

God is not an idol to be praised and flattered, but an Ideal to be made real in the daily life of the individual.

It is more important to be controlled by the Spirit of Goodness than by Shakespeare, Byron or other noted men of the past.

Hell always bars out Heaven. It is only when one has had Hell enough that he shows any disposition to cultivate the heavenly state.

Suns, planets, angels, incarnate and discarnate spirits vegetables, animals and minerals are all centers for the involution and evolution of Divine Being.

All you feel and all you are in yourself is what you have grown. If you do not like it, you can only change it by growing in a different direction.

Matter is but the external expression of spirit in time and space. Matter appears, as spirit individualizes. When spirit ceases to operate in the external, matter ceases to manifest.

Wealth has nothing to do with making bad men good. He who is vicious will only feed the more his evil passions, the more money he has. It is the spiritual character, not material possessions that unfolds the spirit and exalts it.

All the faculties and organs of your being are the intelligent members of your world, and, therefore, they are susceptible to the influence of your mind-spirit, if you have faith to employ your dominating mind to control each or all of them intelligently.

We must see to it that the energies of humanity are constantly and harmoniously employed. A civilization that prevents men from obtaining work at all times, is a breeder of criminals, for if men's energies are not usefully employed they become corrupt and destructive.

It is ignorance that says: "One world at a time." Man is now a denizen of the physical and spiritual worlds as much as he ever will be.

Strength is involved in loving each other; weakness, in antagonizing each other. United, in Love, we stand; divided, in discord, we fall.

Evil eventually throttles itself. There is no external punishment for the evil-doer that is as efficacious as self-punishment. The flesh eater makes sport of the Vegetarian, but, while he is making sport, he is by the cultivation of his appetite driving the nails in his own coffin.

A house filled with rubbish cannot be a harmonious, well ordered, beautiful home, so the being filled with corruption cannot manifest the harmonies of the universe. The Diety, within, can fill you with the delights of Heaven, only after you have emptied yourself of rubbish.

In vain will you look to external Nature for answers to your many questions as to the destiny of the soul. The answers to all your questions exist within you, but only in germinal form. You must grow your answers by harmonious living. This is the only road to Wisdom.

Life in all worlds—spiritual, mental and physical—is One. There is never at any time any real separation of incarnate and discarnate spirits. Ignorance and hate constitute the only veil of darkness that intervenes between our vision and Divine Love and Wisdom and its infinite magnificence.

The incarnate spirit is the chick in the egg-shell, while the discarnate spirit is the chick that has broken through the egg-shell, and has been born into the world. Now imagine to yourself the difficulties of a chick that has come out of the shell, trying to make a chick enclosed in the shell understand what the world is. We are now in the spirit world, just as a chick within the egg-shell is in this world. Break through the shell of matter sense and you will be consciously in the spiritual world.



## SORROWS.

WALLACE YATES.

**W**HEN sorrows come, they come not single spies but in battallions, says Shakespeare. And if we consider them closely do not these sorrows seem to mass themselves for a specific object? The best of men "have in each bed of a soul rich in flowers a parasite weed—weed and flowers intertwined, stem with stem—their fibres uniting even deep down to the root." Now in each man's life is not the operation of Karma, or the vigilant care of a beneficent God, which you will, constant effort to disentangle the flower from the weed and uproot the latter. If the object of life be the formation of character, is it not in accordance with Law that sorrows should thus mass themselves for a common attack on the foe that it is necessary to eject? And the more stubbornly the man clings to his error, the heavier must be the assaults that sorrows make on his peace whenever the time arrives for the Reaper to begin his harvest. Is it Pride?—stern trials must teach him that blessing only can attach to the meek who alone can inherit the earth. Is it self-indulgence?—sorrowful experiences prove that only by starving the foe into surrender, can the citadel of the soul be the abode of happiness. And so on through the list, careful self-examination and retrospect should lead us to see that the object of sorrows has not been to depress but to exalt, to clear away the shifting sands of expediency, and build the soul on the solid foundation of the rock of truth.

## "KNOW THYSELF."

**D**ID you ever feel irritable, captious or provoked without being able to assign any reason therefor?

If so, you were in danger of being deceived, betrayed or angered in some way unlooked for.

It points to a cause upon you for some aggravating experience. Somebody is conjuring up proceedings against you—whether from motives of jealousy, malice or even erroneous conclusions—that will disturb your peace of mind.

Of course, if wrong, he will fail in his endeavors, but it is well to be prepared for the event. If right, you will have something to answer for.

This is one method by which a sensitive may feel the cause upon him.

There are others, however, that are also

worth noting.

Sensing a shock when the names of certain persons are mentioned in our hearing, is a sure indication of prejudice or hatred in the vibration directed at us.

This too may have a reason, but that is for us to know; or it may be simply jealousy. In either event, it is well to be on guard.

Sensitives may consider themselves sufferers in being thus able to feel these vibrations, but it is also a protection in that they are able to seek refuge accordingly.

An intuitive consciousness of fear or timidity to approach certain persons also betrays the same evil, but not for us, though not without the range of possibility under excitement or other causes.

But it is well for sensitives to study these effects, as there is no telling when this knowledge may prove beneficial.

Feeling repelled or overcome with the desire to flee the presence of a person or a place imports danger, and the warning should be heeded. This is sensing danger as the animal does—by instinct.

Men are superior to animals in their power of reasoning, but have failed to reason on their own higher possibilities to practicalize it. In place of it they have invented ways and means to stunt their finer feelings, which places the animal at an advantage over them.

Spiritualism, fortunately, has restored our "lost arts," and those who have accepted the former, have regained the latter with it—this being the comprehension of their better self for utilization.

The study of self is the means of this end.  
—Arthur F. Milton.

The city of Cleveland has not had a case of small-pox in five months, although for the past two and a half years it has not been without from ten to one hundred cases. Immunity has been gained not through vaccination but through disinfection. Dr. Friedrich was made health officer last July and stopped the vaccination crusade. He said that vaccination had caused seven cases of lockjaw. He instituted a house-to-house disinfection. Sticks of formaldehyde were burned and unsanitary conditions corrected in every way. Cleanliness and disinfection are more effective against small-pox and all other contagious diseases than anything else known.—The Reasoner.

## THE GOD-MAN.

WALTER DE VOE.

**M**AN is the highest expression of God, and he can evolve to a higher type of being through the understanding and recognition of the truth that he is the Mind of God through and through, from soul to physical atoms.

Man is making visible as much of God as he realizes, manifesting the life and intelligence that he has appropriated from the universal source.

The God-Man is conscious that his substance and life is God. His mind and body have been educated to that degree of consciousness that he can truly realize and affirm: I and my Father are one. He has polarized so much of the Infinite Intelligence into his brain, and educated the atom cells of the body to express so much of life and intelligence that every part of his being is positive God-Mind, developed from negative mind into a consciousness of power and dominion that commands the respect and obedience of all negative and undeveloped form of mind.

He is the temple of the living God, and God lives in and glorifies his whole nature.

The negative conditions of disease and death find no place within his organism, for each atom has become positive with conscious life; and the latent healing power resident within each living cell of tissue, which is a certain manifestation of life and spirit has evolved until the whole body expresses the healing Spirit of God.

There is no craving for the gratification of the senses or longing for the companionship of any being or beings, for the soul has awakened to conscious unity with the bliss of Eternal Being, and realizes that it is an organized expression of the masculine and feminine principles of the Divine Mind, a complete whole within itself; and having educated the sense mind up to its own plane, it is able to hold in equilibrium the magnetic and electric forces of the human battery, which satisfies the nature with Divine Peace and Harmony.

The Christ Mind is the mighty key to this spiritualized nature, the vital tone to which every atom of the body is tuned, and his life is radiant with celestial melody as it vibrates through the tiny spheres filled with universal life and love.

This is the joyful sound, so free from fear or care,

It springeth forth with joyous bound all through the etheric air.

He lives in the opulence of omnipresent Love and is permeated with its supreme glory, which transfigures him—when he retires from the world for divine communion—and holds him in the ecstasy of immortality. He is that Love individualized, and is filled with the eternal energy of giving and receiving. He is a perpetual spring, for from his heart and soul life there emanates the blessing of universal love to all; from his mind flows the illuminated thoughts of truth, filled with freeing, healing grace for humanity; his lips speak forth the words of everlasting life and joy, and his hands are active in imparting the healing touch.

Through his intuition and acquired knowledge, he furnishes to his associates valuable and useful information; the tone of his voice interests and impresses those with whom he may come in contact; and through the truth which dwells in his own life he is able to give to others the pearl of great price. He is constantly giving and receiving. His friends for whom and with whom he is working are receiving with him from the one living invisible Source, whose center is everywhere.

Knowing truly how to give and receive, how to attract and express, he is living in opulence, for he is complying with the law of divine circulation that fills his emptiness from a limitless store.

He is living in the understanding of his union with the inexhaustible Source of all; the inexhaustible productiveness; the Supreme Love which is all-sufficient in all places.

Having but one great desire, the healing, awakening and freeing of God's beloved, he is in tune with the mighty purpose of God, which gives him a power and wisdom that penetrates to the root cause of all manifestations; and all forces in the universe conspire to carry out his will; and success crowns his efforts with perfect accomplishment.

The limitations of matter have disappeared from the consciousness of the God-Man, for his pure penetration into the essence of things has resolved all the different and varied forms of manifestation into the one responsive Substance, which obeys his will because he has entered the plane of consciousness that is the essential element of all substances, and from this plane of causation he can move

the interior springs of all lives, and as an embodiment of God he causes all things to conform to his mighty purpose.

This spiritual man, standing in the consciousness of what is real and true, can see all things as they are and not as they seem to the eye of uneducated sense, and to his vision the universe is spread out as a limitless sea of intelligent mental forces, a vibrating ocean of light and life glistening in every atom with the effulgence of a mighty intelligence, and comprehending in its boundless love all the beings who have evolved from and forever dwell in the breadth, depth and height of its immense activity.

Seeing that All is Mind—All is Good, All is God—the God-Man is one with all of God and God's expressions; there is no limitation to his vision or to his knowledge, for he is God in every faculty, and can hear all the vibrative whisperings of the Good in all the universe, and enjoy the blending of his mind with the Mind that fills infinity, partaking of Divine Omniscience.

Realizing that he is all spirit, and that there is no law but the Will of God, and he is himself that will, whatever he wills will be effected through his nature. He can become positive to the light vibrations of space so that mortal eye cannot see his form and he can make himself so positive to the action of earth that water will seem a solid substance to his feet. He will also exert a powerful and beneficial sway over other natures who are willing to be dominated by his positive will of goodness and peace, which quickens them with the vitality of Eternity, and satisfies their whole being with the living bread of life.

Glory to the perfected God-Man, for he is the personality of the Absolute God.

## WHAT IS GOD?

JOHN P. COOKE.

**H**IERO asked Simonides the question: What is God? He first desired a day to think out the question, and then two days more and so on. Are we in better shape to answer the query? I think we are.

At first we are concerned with the credibility of any conception of universal existence. How should man regard the universe? Under the conception of mathematical quantity, or of physical causation only? Or may it be reasonably regarded as essentially supernatural

reality, reality of mind and consciousness, in analogy with man as a moral agent and in conscious view of his higher experiences?

We note the central Being creating orders of beings, and bringing them higher and higher in the scale of mind and nearer and nearer to that Absolute Mind, and into rapport with its own Light and Life and Love.

We know that the wisdom of God surpasses our understanding of Him; but as man has a mind to use according to his own will, so too, a spirit has this power. Man may well comprehend that he is, in his own inner life, descended from that Holy One, the Central Life of All, and as he becomes the recipient of more and more light, more of spiritual truth, so he has greater tasks set to him, and greater trusts to discharge. For with the interior illumination which comes with the light of the Blessed life, so comes to him also the spiritual shadow of thought; and this power of thought is our guide to conduct and realization, or "demonstration" as our Christian Science friends would call it. For our true progress depends on our ethical realization—the materialization of our good works of one kind or another.

As this inmost Light and Love multiplies itself in conscious centers of spirit influence, in the human breast, so is man the better fitted to glorify his Father in Heaven. To let his light so shine, that men seeing the good works shall more fully apprehend the love and blessedness of that Soul of Goodness whose breathing is the Gladness of the world.

The "idea of a God" is not contained in the notion of a mere first cause, (a verbal concept), for in the admission of a first cause Atheists and theists are at one. What the inquiring mind is in search of as the rational foundation of religion is not a mere blank essence, or an inconceivable substance, or the "Nothing" of Hegel, but it is the living light of the Living God, whose rays shine into the hearts of the good. For life is God, knowledge is God, goodness is God—and all of the self-striving angels of Light and Love, who are ever ready to lead us into all truth. These bright forms are rays of light in God's Being; they are centers of conscious blessedness and love in the wealth of His Great Being.

It is only when we have completed and perfected the idea, and when we return to it with results of further inquiry, that the idea of a first cause becomes clothed with religious

significance. Then it is breathing and blossoming with its innate blessedness.

It is a fact too of no small importance, that the best science and scientific philosophy of our day, has supplied us with striking evidence of the impossibility of excluding this psychical reality from our rational and spiritual thought.

Let us not deceive ourselves by the notion that we can by subtle thought, find our way into heaven.

Deeper than all our thought, is our feeling. Emotion is the substance of the Inner Life. Let us ever love that Goodness, with our whole heart and soul; because it is so good, so loving, so merciful, so patient and so wise. We may win our way by love, by faithfulness, by obedience and self-conquest; but not by ingenious thought. It is only by doing the will of that Supreme Goodness, of that directing mind of the Cosmos. Philosophy is noble, but it purifies no one. Divine Light alone purifies.

### SPIRITUAL VS. MATERIAL IMMORTALITY.

EMMA T. RADER.

**N**ATURE is one vast laboratory, man the alchemist, and the great lesson of life, transmutation.

To the materialist the idea of continued life in the flesh appeals strongly. With no knowledge of any enjoyment or pleasure except those dependent upon bodily functions the desire to have these continued is most natural.

There is no reason why immortality may not be obtained without passing through the ordeal known as death. The truth is that the fact of death presupposes unfitness for unbroken life. When man is strong enough to be master of himself and bring his life into harmony with the All Life, there will be no need or excuse for the childlike repetition of re-incarnation.

But when that degree of unfoldment is reached, man will have become aware that the pleasures of the purely physical body are outgrown. The vistas of the spiritual realm will have been sufficiently revealed so that the desire for soul joys will far transcend any longing for material pleasures. Some seem to think that by careful selection of foods and methods of life this stage of existence can be reached, and so a constant watch is kept to ward off bacteria and accidents.

Agreed, that as the house we live in is a

medium for the expression of the soul, we should certainly see to it that it is carefully builded and kept sweet and pure for its holy inhabitant. But, will this bring eternal life on earth? It will help, for the mind can see truth more clearly through a clean pane than through an unclean one. It is this seeing of truth, this rising above and becoming master of the flesh that will give to man the supremacy. As long as we are controlled by matter and the laws of the physical world we are subject to death; but to become master of matter is to wipe out disintegration and substitute transmutation. So the soul develops and the need for the coarser physical body becomes less, there must be a gradual transmutation of baser into finer matter, until man finally becomes as truly spiritual as though he had cast off the earth-body in death and stepped forth arrayed in robes of purest light. So, after all, the materialist has not gotten away from the spiritual. He is only hiding from himself and evading the trial of facing the inner man which he must do before he can hope for immunity from death.

This accomplished, he will not care to question whether he may always remain upon earth. In fact, he will not wish for so foolish a thing as to be forever tied to the cradle of his childhood. The wonders of the Universe will beckon him on to higher and grander realms of truth.

The Northwest Ethical Educational Society has just issued a four-page leaflet, "Cruelty vs. Christianity," by Lydia A. Irons, the President at Large. We hope that all of our readers will send for a few of these leaflets to distribute. They will arouse the humane sentiments of all who read them. Cruelty and injustice stand in the way of the advent of the Kingdom of Light in men's souls. The N. E. E. S. is doing pioneer work in giving light to those immersed in the darkness of inharmony, and soon a better state of affairs will prevail. These leaflets can be had by sending to Lydia A. Irons, Milan, Spokane County, Wash., or to the W. A. T., 193 Sixth street, Portland, Oregon. Price, 3 cents, or 12 for 25 cents.

The discarnate spirit can only operate in a material world according to and in harmony with the thought forces evolved by the incarnate spirit; therefore, if one goes with selfish thoughts to a medium, only the spirit in harmony with those thoughts can manifest.

# THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

*Only he who would not be a Despot is fit to be a Freeman.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

TO KEEP A TRUE LENT.

**I**s this a fast—to keep  
The larder lean,  
And clean  
From fat of veals and sheep?

Is it to quit the dish  
Of flesh, yet still  
To fill  
The platter high with fish?

Is it to fast an hour—  
Or ragged to go—  
Or show  
A downcast look, and sour?

No; 'tis to fast from strife,  
From old debate  
And hate—  
To circumsise thy life.

To show a heart grief-rent;  
To starve thy sin,  
Not bin;  
And that's to keep thy Lent.

—Robert Herrick.

BROADEN.

**T**HE immediate spirit world, to each individual, comprises the ideas—the thought things—he or she has absorbed or formed. The spirit world of the Catholic is made up of his ideas, and of the Protestant, of his ideas. The one sees the Virgin Mary, the other, Jesus Christ, in moments of religious ecstasy, because the ideas of such beings are fixed in their minds.

The one whose mind dwells upon Hades, objectifies it to his spirit, to the degree of the intensity of his thought, and the same with the heavenly condition. The more we restrict the mind, the more we restrict our spiritual possessions.

SLAVERY AND FREEDOM.

**P**EOPLE are hypnotized by the thought-force emanating from books, papers and localities, as well as by the hypnotic force of individuals. One of the best conditions for getting people under hypnotic control is the sameness of thought inculcated by creedal systems. All that tends to expand the originality or individuality of people gives them power to resist hypnotizing influences. It should be our aim while upon the earth to become self-centered, developed to the highest point of individuality; this is interfered with if we continually maintain a negative condition that will enable others to impose their wills upon us. Those who can enter the atmosphere of the Universal have control of their own minds, and cannot be hypnotized, any more than a room can remain dark after the light is let in. Instinctively leaders of erroneous systems realize this truth, and they make every effort to prevent their followers from seeking new ideas.

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\* \*

The difference between intelligent, civilized man and the animal is after all but a matter of education. Take any infant and bring it up without contact with intelligent human beings, and without teaching it to study and work, and it would be but a human animal. All it would seek to do would be to nourish itself. It would speak no intelligent language and would know neither order nor cleanliness. Let us think of this when we imagine that we have a right to murder animals and eat their flesh because they are on a lower plane of intelligence than we are.—LUCY A. MALLORY.

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\* \*

Matter is the envelope of spirit. It contains the intelligence that spirit involves.

## MENTAL CREATIONS.

**H**ow very few people realize that that which they mentally cultivate takes on form and becomes objective to their spiritual vision.

The crude and uncanny pictures that so many of the newspapers exhibit, fill the mental sphere of the world with their monstrous shapes and intrude themselves on the mental-spiritual vision at all times, especially at night, in dreams.

The depravity, pessimism and materialism of the race is fed and maintained by low thoughts; gross pictures and evil suggestions. Pure thoughts, loving suggestions and beautiful pictures would make the daily press a power for good in the uplifting of the race, but this depends upon the people to demand and encourage the better things, and to discourage those things that tend downward.

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\* \*

We read in a book of travels or a traveler visiting a tribe of cannibals in Africa while they were feeding on human flesh, and they gave as their reason for preferring human to animal flesh, that the negroes bathed three times a day, while animals were filthy because they never took a bath. "This is horrible!" exclaimed the traveler, (referring to the food they were eating.) "It is delicious with salt," said the chief. The Vegetarian says of the lamb's and pig's flesh on the table of civilized man: "This is horrible!" But answers the civilized flesh eater: "It is delicious with salt." It would be hard to see where any distinction comes in. Both classes disregard the sufferings of those whose bodies they eat.

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At the commencement of the small-pox scare in London, the doctors made, according to their own showing, three and a half millions of dollars vaccinating the people of that city. Since then the small-pox has so much increased that they do not know where to put the patients.

**I**t is estimated that three-quarters of the cultivable land of the world is not in use; three-quarters of the civilized people of the earth work at hard labor that the other quarter may live in idleness and luxury; one quarter of the people hoard, enjoy and waste, what the other three-quarters produced, and are suffering for the want of; the result is that numbers have no food, no homes, no virtues, no hope. The triangle of selfishness, want and crime is capped with an apex of gold; the triangle of unselfishness, prosperity and truth is capped with the apex of Love; the expansion below is an out-flowing from the concentration above.

\*  
\* \*

Nature is kind when you live in harmony with her perfect laws. It is not the fault of Nature that you suffer, but the fault of your ignorance of her wise methods. The object of Nature is to make a perfect being out of your crudeness, just as it is your purpose to make fine gold out of the mass of crude ore, and in the process you suffer most when you work in opposition to her by living an imperfect life.

\*  
\* \*

Every thought and action of your being is related to the whole universe. No thought or act stands alone. You cannot live for yourself alone. Life is interwoven with life. Your every thought or act binds you only the more closely to all beings who are in affinity with that thought or act.

\*  
\* \*

What the world needs to fear more than a Hell and a Devil hereafter, is the man who creates them six days in the week, and scares the people by telling them, on Sunday, about what he is so familiar with.—LUCY A. MALLORY.

\* \*

You yourself become the beauty or the ugliness you continually strive to see or think.



## VACCINATION.

**O**BJECTION to this preventive process [vaccination] is most frequently made by parents, who resent what they consider interference on the part of school officers or others who require children to be vaccinated. The folly and stubbornness shown in the presence of a public menace are enough to make one sigh for German and Russian methods—temporarily, of course, or until the danger of widespread epidemic has passed—of dealing with self-assertive people.—Oregonian.

Prof. E. M. Crookshank, M. B., of King's College, London, is an able, honest man, who made a "first-hand" thorough investigation of vaccination to get at the truth. He got it, or large sections of it, and it is important that his conclusions should be made known, for he must be the authority until some equally capable scientist controverts them. Here are a few quotations from his great work on the "History and Pathology of Vaccination."

"I gradually became so deeply impressed with the small amount of knowledge possessed by practitioners, concerning cow-pox and other sources of vaccine lymph, and with the conflicting opinions of leading authorities that I determined to investigate the subject for myself. I feel convinced that the profession has been misled. \* \* \* We have submitted to purely theoretical teaching."

Investigate he did and this is his conclusion:

"Inoculation of cow-pox does not have the least effect in affording immunity from the analogous disease in man, syphilis; and neither do cow-pox, horse-pox, sheep-pox, cattle-plague, or any other radically dissimilar disease, exercise any specific protective power against human small-pox." (Vol. 1., page 464.)

Not until our "eminent professors" read Crookshank and refute him will they be entitled to pose as authorities on this important question.—The Anti-Vaccination of America, 1328 N. 12th St., Terre Haute, Ind.

Editor of the Homeopathic Recorder.

Dear Sir:—I believe there is a better way than vaccination to prevent small-pox epidemics, viz.: Cleanliness and absolute isolation. To modern hygiene, quarantine, cleanliness should be given the credit for less of small-pox than formerly rather than to vaccination.

B. W. SEVERANCE, M. D.

## MORNING SONG OF A BETTER DAY.

**G**LORY to God in the highest and on earth peace, good will to men."

This was the herald of the most glorious message ever given to humanity.

This was the song before the dawn, only that, instead of birds, angels were the singers.

This is the morning carol of the New Age, but Time is so long that even now it is not full day; yet the light has grown until at last the sunrise is about to burst upon the world.

Humanity is drawing near to a spiritual regeneration such as was never before known; another Pentecost, as wide as Christendom and reaching even unto the domains beyond it; the Christ come in the souls of men.

The majority of men are still doubting Thomases and are so besotted in their materialism that they will not see these things. Even though one arose from the dead and told them, yet they would not believe. They are the blind who lead the blind; and yet Love's cause marches on.

When the time is ripe the spiritual uplift of the world will come in the twinkling of an eye, like a thief in the night. It may not be at once apparent, but all men will be stirred and moved by it. The world will thrill with a new life and men will hear the old message told in a new tongue.

In that day differences will be forgotten and those who have seen the New Light will hail each other as members of an immortal brotherhood.

It is not alone the individual soul that must be saved, but all mankind, for we gain our own salvation only in bringing salvation to others. Selfishness must not enter the realm of spirituality. For in the higher light naught but altruism can exist.

Peace on earth is coming but it must be real peace; it must exist not only between men, and we cannot reach it so long as our industrial and commercial systems are based on selfishness and warfare. It can only come through love of man.—Rocky Mountain News.

Growth is the activity of the spiritual elements. This is why we cannot see things grow with the physical eyes. Without the activity of the spiritual realms growth would be impossible. Those who do not cultivate the spiritual do not believe in growth. The God of the spiritual is Harmonious Growth. The God of the unspritual is arbitrariness. —L. A. M.



## OUR HERITAGE CONFERS OBLIGATIONS.

**T**HAT "every age bequeaths the next for heritage no lazy luxury or delight," is a great truth I learned in childhood, and so serious a truth that I never dared to regard it lightly, but studied deeply into its meaning in my childhood days, and when the time came that gave me a voice in shaping the destiny of a republic I cast my ballot in behalf of humanity, after due consideration of my obligations to posterity. "Every age bequeaths the next for heritage no lazy luxury or delight." The heritage we enjoy, however glorious it may seem, confers with its gracious benediction a serious obligation upon us all, which leaves no time for luxurious idling; for every social, religious and political blessing bequeathed us by our fathers must not only be zealously guarded, but reshaped and retouched with a more heavenly splendor by our hands and enlivened with a newer and more lasting brilliancy, must be handed down to future generations, better, brighter, more divinely fair, than when entrusted to our keeping. Nor shall posterity find in the heritage we bequeath, however heavenly it may seem, "a lazy luxury or delight." For the obligation, intensified in proportion to the increased splendor of the heritage, of guarding and enlivening with new beauties our sacred gift, can not be shirked by coming generations if they be true to themselves and their posterity. And this is what the poet meant when he wrote:

"Every upward without rest,  
Lifting better up to best."

—The Cricket, Central City, Neb.

## DO AWAY WITH THE EVIL HABIT.

**M**R. GROVER CLEVELAND wrote a letter a few days ago demanding kind treatment for Cubans. Simultaneously he announced that that he was going South "on a hunting trip."

Every day you read of men well to do who are going to the country—to kill something.

The hunter goes out in his boat or walks through the woods, in the beautiful climate of the South.

There are a thousand things to please and attract him—the warm sun, the sky with its changing qualities, the smooth water, and all of the wonderful forms of animal life.

The squirrel jumps twenty times its own length from one branch to another. The wild birds alight on the smooth water, swimming

and diving and enjoying each other's company.

Harmless, foolish little rabbits hop about for something to eat.

The prosperous man who has come out to enjoy nature cannot be happy unless he can kill some one of these harmless creatures.

He does not need them. He has all that he wants to eat. He has a dog, or he pays another man, to pick up the carcasses.

It is his delight to bring down the bird on the wing or to shoot some poor animal as it dashes through the woods seeking safety. He presses the trigger, ends the life of an animal that has never done him any harm, destroys the happiness of some poor animal family, feels very proud and happy as he reloads his gun, and looks for a chance to destroy another life.

For hundreds of centuries the existence of man has depended entirely on his skill in killing.

For hundred and thousands and tens of thousands of years men have killed other things that they might live. They have stalked all kinds of animals, from the mammoth to the grasshopper, and each day of each man's life meant inevitably the ending of the life of one or more humbler creatures.

The habit of ages is not to be lived down in a moment, or even in a century.

But certainly the killing instinct ought first to disappear among those whose brains have been developed on lines other than killing. It would seem only reasonable to ask that a man intellectual enough to attain the Presidency of the United States should find sufficient pleasure in contemplation of nature's beauties and the wonderful works of God Almighty, without craving additional sensation from destroying a harmless, helpless creature's life.—The Examiner.

Corruption is a grave in which the spiritually dead are buried before they die physically. Death of the body and its burial in the ground is merely a symbol of spiritual death. The pure and incorruptible are born into immortality—blissful life.—L. A. M.

Send out for a month or more, every day, persistent and silent good will to your worst enemy and he will of himself come to you entirely friendly.—L. A. M.

A Godlike humanity can only evolve from Godlike thoughts.—L. A. M.

## "PEACE AND GOOD WILL."

PROF. W. H. CHANEY.

"**F**OR faith, fanatic faith, once wedded fast  
To some dear falsehood, hugs it to  
the last."

This couplet describes what reformers generally think of bigots, fanatics and old fogies; but, if they will carefully study themselves they may discover a relic of that same fanatic faith. Nor is this strange. From earliest recollection we have been taught texts from the Bible and heard them quoted from the pulpit without considering the meaning and far-fetched application. This is illustrated in the case of a devout, but ignorant sister, who named her son Beelzebub, because she wanted an odd name. This shocked her pastor when he came to christen the infant and he asked her why she called him Beelzebub, when she replied: "It is a good Bible name."

I notice in "The World's Advance Thought" for January and February that J. H. Lucas begins his thesis on "Peace and Good Will" by quoting Luke II, 14 which is about as appropriate authority for his subject as Beelzebub for the name of a good boy. It is common to quote this verse in proof that peace and good will were the result of God having been incarnate, born of a virgin, the sole father of himself, etc. Instead of accepting this as true, because in the Bible, as we have been taught, let us see if the facts of history corroborate the assertion.

"Early in the third century, a most puerile, though inveterate controversy, was started among Christians as to the nature of Christ. The controversy, which lasted for several centuries, raged occasionally with the most bitter animosity, and did not terminate till the lives of at least three hundred thousand human beings had been sacrificed. \* \* \* Well might the Rev. Mr. Brown (author of a Bible Concordance) exclaim, in his 'Defense of Revelation:' 'To hetericcate, schismaticate and damn one another, it must be owned, is in a manner, peculiar to Christians. Heathen had too imperfect and uncertain notions of a future state, to show, in this manner mutual hatred? \* \* \* No sooner was Constantine, the emperor of Rome, converted to Christianity, and fairly imbued with the Christian spirit, than he was prevailed upon by the Christian hierarchy to institute the most shameful and inhuman persecutions, not only against the heathen, but the heterodox of their own religion."

I quote the foregoing Robert Cooper, author of "The Holy Scriptures Analyzed," and surely this does not prove that the coming of Christ brought "Peace and Good Will." Furthermore, the emperor Julian, styled by Christians "Julian, the Apostate," because after being converted to Christianity, and learning its cruel and monstrous practices, repudiated it and embraced Paganism, because so much more humane, declared that he "found by experience, that even beasts were not so cruel to

men as the generality of Christians were to one another."

I need not touch upon the Christian inventions of torture, the thumb-screw, the rack, the burning stake and scores of others, nor dwell upon the horrors of the Inquisitions and brutalities of the Dark Ages. Nor is it necessary to give the statistics of the self-murders and inmates of the madhouse, victims of a belief in the brimstone hell, all of which owe their origin to Christianity which was announced in the name of Peace and Good Will.

Finally, a most erroneous construction has been given to the words in Luke: "Peace on earth, good will toward man." Christ is alleged to have said: "I am not sent but unto the lost sheep of the house of Israel." It is stated that he utterly refused to be called a king, to decide whether or not tribute should be paid to Cæsar, to condemn an adulteress or meddle in the least with mundane affairs. His was a heavenly mission, a heavenly kingdom, to make the last first, for Aries, the lamb, had been relegated to be last of the twelve zodiacal constellations. When he sent his disciples forth to electioneer for Aries he ordered them not to go to the Gentiles nor Samaritans, adding: "But go rather to the lost Samaritans, and house of Israel." In Rev. v., we learn that the Lamb has been restored as the leader of the heavenly hosts, for the Lamb was metaphorically "slain at the foundation of the world," that is, the zodiac, when Taurus, the bull, was given the first place. For hundreds of years the Israelites had disputed as to which was the leader, the Lamb or the Bull. Jacob gave the lion to Judah, at the summer solstice, which established Ephraim, with Taurus, at the vernal equinox, but Moses established Aries there, and when the Israelites went back to the Taurus worship—the golden calf—he had three thousand of them murdered, for murder is the final argument of a religionist. After the death of Moses, however, all but eight thousand "bowed the knee to Baal," that is, returned to the calf worship. Finally, B. C. 300, the advocates of the Lamb apostatized, in Egypt, and took the name of "Therapeutia," healing by laying on of hands and exercising psychic force. But they were so persecuted by both Jews and Pagans they fled to Judea and took the name of "Essenes," mentioned by Josephus.

In those days men would not accept new doctrine without a "thus saith the Lord," and the Essenes devised a divine incarnation in order to restore the Lamb to his lost kingdom. From the treatise which they wrote the Christians deduced scores of Gospels, all of which, except four, were ordered to be burned, at the council of Nice, in A. D. 325, at which Constantine, the imperial murderer, presided. He murdered his wife by having her cast into a boiling bath. But the Christians forgave him because he issued a decree making Sunday a holy day instead of Saturday, as God had commanded, and the curious part is that educated Christians still follow a murderer instead of God.

There was no "Peace and Good Will," but

slaughter and murder during the thousand years of the contest about the rights of the Lamb of the zodiac, and it was to secure that peace that the Essenes invited an incarnation and called it "The Lamb of God." The heavenly hosts" were not human beings, but messengers, that is "angels," as the planets were once called because they were supposed to be carrying news from one field of stars to another, and the heavenly bodies were the heavenly hosts, mentioned by Luke.

If it is worth giving space to publish error, it seems to me that space should be given for the publication of truth. Editors, as a rule, will fill their columns with popular error and when a communication comes in which teaches unpopular truths, the manuscript generally goes into the waste basket, and I regret that even reform editors have a leaning that way.

[Prof. W. H. Chaney has had a half century of experience, in daily practice in delineating horoscopes. He taught us the rudiments of Astrology, in 1874. He spent several years here in this State, and whenever his name is mentioned in a gathering of people, some are sure to tell about the Professor making their horoscopes for them and how wonderfully his prophecies for the future had been fulfilled, and how beneficial his advice had been, when followed.]

Prof. Chaney is now living in Chicago, Ill., at 1827 Wabash Ave. His prices are as follows: Verbal delineation, \$1.00; written delineation, with transits, three years, \$5.00. Each additional year, \$1.00. For rectifying, when hour of birth is not known, \$1.00. Private lessons, each \$1.00. Lessons in class, not less than six, 50 cents. Special rates of teaching by mail.

Date of birth should include sex, place of birth, day of the month, and hour, as near as possible.

The Professor also lectures on Astrology, Astronomy, Mythology, etc., showing their relation to all ancient literature—the Bible, the Vedas, etc.—Ed.]

#### AID FOR THOSE IN NEED.

**A**RRANGEMENTS have been made whereby the sick and distressed, or any one needing help in harmonious unfoldment in any direction, may receive assistance to help themselves by writing to The World's Advance Thought, 193 Sixth street, Portland, Oregon, and stating their needs.

The full name must be given, and a 2-cent stamp enclosed for reply.

Those who desire this assistance are required to devote at least half an hour each day to silent soul-communion, sending loving thoughts to those sending the assistance; for in order to get the assistance, there must be mutual reception between the giver and the receiver, and unless the half-hour is steadfastly observed, the law will not be fulfilled, and the desired result will not be accomplished.

#### SOWING EVIL SEEDS.

**A** MEETING of the Humanitarian League was recently held in Newcastle, England. The Chairman said he welcomed the Humanitarian League to the North. Most earnestly did he wish there was no need for its presence. He regretted to state that he feared the North was one of the most cruel spots on earth. The cab horses in and around Newcastle were miserable to a degree. He hardly ever had been guilty of hiring one on that account. The tram horses were far too light for their work, and the needless strain upon them was heightened by thoughtless and selfish people, chiefly women, frequently stopping them, especially on the incline. The excursion and workmen's brakes throughout the North were shamefully overcrowded. The vehicles were licensed to carry the given number, but it was never taken into account whether the poor horses, for the most part wretched starvelings, were fit for the task of drawing them the tremendous distances they were compelled to go. The cattle in the market place and streets oftener than not were beaten as if they were carpets. At last, but by no means least, they were adepts at some of the most cowardly and cruel blood sports perpetrated in the world. All this went on in spite of a noble press that was always ready to open its columns in the furtherance of mercy and pity. These cruelties, he grieved to say, received the consent of absolute silence, with one or two notable exceptions, from the whole of the ministers of religion. Had he a friend in Mars, and if that friend were able to pay him a visit here, he would return to his distant planet with the firm conviction that their national religion was one of inconsistency, and Heaven was to be gained by unmanliness, meanness, and cruelty. In a distant country in the South they had the anomaly of a man holding the dual position of a clergyman and master of fox-hounds. Surely inconsistency could hardly go further. He read the other day of a negro addressing a prayer meeting, and during his discourse he said: "Breddern and sisters, I'se been a mighty mean nigger since I jined de church. I'se stole, I'se cussed, I'se got drunk, I'se shot other coons, and slashed them with my razor, and a sight of udder things; but, thank the lawd, I'se nebber los' my 'ligion." It was painful to think how many there were who seem to regard their religion in the same light as this negro did his. Would that it were otherwise.—Humanity.

The publisher and editor of "The Word," Rock Port, Mo., sends out a booklet that will be valuable to all who are seeking to unfold the spiritual nature. "On Leaving the Body or Within Two Worlds" contains much spiritual wisdom, and if earnestly studied and its instructions followed, it will help to put students upon the right path. Price 50 cents; or with a year's subscription to "The Word," \$1.00. Address the author.

That nothing walks with aimless feet,  
That not one life shall be destroyed  
Or cast as rubbish to the void  
When God hath made the pile complete.

The "Good Health Clinic" is not bound by any creed, sect or school, but aims to each month give its readers the latest and best review of what is transpiring in the realms of thought, science, metaphysics and philosophy. Based on the eternal verities, its thoughts are easily understood by all. It believes that "no good thing ever came through ignorance." You must "know" before you can "do." Thoughts are things but right actions should follow right thoughts. Its price is only 50 cents a year, and one subscriber says, "The first number was worth \$5.00 to me." No free samples, but will be sent to new subscribers three months for 10 cents in stamps. No. 477 Salina St., Syracuse, N. Y., is the address.

Mrs. Mattie E. Hull, the well known spiritualist lecturer, and author of "wayside Jottings" and "Spiritual Songster," which have been so favorably received, sends out another volume of beautiful poems and short prose inspirations, entitled "Spirit Echoes." Mrs. Hull is a true poet, and has done some of her best work in this volume of inspired teachings. Price is not given. Address: Moses Hull & Co., 72 York Street, Buffalo, N. Y.

The February number of "Agreement" appears in a handsome new dress. Mr. Allen is sending out a paper that takes front rank in many of the progressive movements of the day. He will send "Agreement" three months on trial to twelve different addresses in the United States, Canada or Mexico for only \$1.00, or to six names for 50 cents. Regular price, 50 cents a year. Address: F. T. Allen, 23 St. Mark's Place, Brooklyn, N. Y.

"The (Original) Gospel of the Holy Twelve"—Ancient Scriptures, published by the Order of At-one-ment. This work contains the chief books of the New Testament, revised under the guidance of the Spirit to accord with the purer teachings of the New Age. Post free for five shillings. Address: Secy. O. A., 3 Evelyn Terrace, Brighton, England, G. B.

The February number of "Mind"—the leading exponent of the New Thought—is filled full of good things for the edification of the student of metaphysics and occultism. It contains also a likeness of Ralph Waldo Trine. Price, \$2.00 a year; 20 cents a copy. Address: the Alliance Pub. Co., 569 Fifth Ave., New York, N. Y.

"Rosa Alchemica," a monthly review of scientific Hermetism; organ of the Alchemist Society of France; F. Jollivet Castlot, director. Price, \$2.00 a year. Address: M. Lucien Bodin, 43 Quai des Grandes-Augustins, Paris, France.

"The Psychic Era," a monthly magazine devoted to Spiritualistic truths and psychological phenomena. R. W. Simpson and H. W. Ralsse, Jr., editors. This is a new, first-class spiritualist magazine that will be of much interest to spiritualists and investigators, and is deserving of their support. The February and March numbers contain photogravures of Margaret Gaule and Rev. Moses Hull. Price, \$1.00 a year; single copies 15 cents. Address: The Psychic Era Pub. Co., 425 Diamond St., Pittsburgh, Pa.

"Astrology and Socialism or the New Era," a review and forecast by Frank T. Allen. This pamphlet is a summary of the most important events in the history of the United States, showing the persistent repetition of certain classes of influences under the regular recurring transits of the different planets through certain portions of the Zodiac. Price, 25 cents. Address: the author, 23 St. Mark's Place, Brooklyn, N. Y.

James Allen, the author of "From Poverty to Power," has sent out two numbers (January and February) of his new magazine, "The Light of Reason." The editorials, contributions and selections are all excellent, and this magazine should meet with good success. Price, \$1.00 a year; 10 cents a copy. Address: The Savoy Publishing Co., Savoy Steps, Strand, London, England, G. B.

"Mind Culture," by Walter De Voe. Six clear and suggestive lessons on this important subject. Published by the College of Freedom, Co-operative Mind Culture Association, 6126 Ingleside Ave., Chicago, Ill. Price not stated.

"The Cruelties and torture Practised in Training Performing Animals," by S. L. Bensusan. Price ten cents. Address: The Order of the Golden Age, Paignton, England, G. B.

"Eternal Progress," published monthly, in the interest of the New Thought, by Dr. C. D. Larson, 947 W. Seventh street, Cincinnati, O. Price, 50 cents a year.

"The Dawning Light of the New Era; weekly; \$1.00 a year. Address: Chas. W. Newman, University Block, San Antonio, Texas.

The idea that death ushers one into a nobler and purer life stands in the way of those who believe this from living the nobler and better life, here and now. Death cannot change impurity to purity—only Life can do that. Death makes no change in Life, for Life is alone supreme, and has alone the power to change its state of consciousness from in-harmony to harmony.—L. A. M.

It is to be wondered at that this is a weary world for men and women, when they make it an orthodox Hell for the majority of animals? Is it not plain that they must reap as they have sown?—L. A. M.

THE JOY THAT LEAVES ONE HEART UNBLESSED WOULD BE FOR MINE TOO SMALL.



#### THE EGO'S NEW YEAR'S PRAYER.

M. G. T. STEMPEL.

**T**EACH me more patience, Lord!  
Teach me to wait  
The turning of the wheel of fate;  
And when it turns, dear Lord,  
Make me submit  
To what it brings, since I've earned it!

**THE "I AM"**

A revelation of the Real Self. Unveiling, disclosing and explaining the SOMETHING WITHIN. Not for sale but a copy will be mailed **FREE** (on receipt of postage stamp) to anyone who may feel moved to ask for it.

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### REALIZATION.

The above is the name of a new periodical devoted to the Philosophy and Methods of the Higher Attainment, Psychic Science and individual unfoldment. It is an entirely new departure, being Special Treatises upon Special subjects and has attained a preeminent position.

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OR

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A monthly magazine conducted by the Brotherhood of which the Swami Vivekananda is the head. Price \$1.00 a year. Mayavati, Kumaon, (Himalayas), India.

### PAUSE, AND REFLECT.

It is the power of money, not the "Power of God," that sustains the members of the old civilization. How quickly everything falls them when money falls them. If they truly evolved the "Power of God" they would not be sick or die, for that Power is the only Power that never falls or dies. They depend upon money and the stimulus of murdered food; hence disease, fear, worry and all manner of evils attend them, and hasten them to their graves.

The spirit grows strong by experience, just as climbing a mountain strengthens the muscles. The weakest spirits are generally those "cradled in the lap of luxury."

The human will purified is the divine Will. That will is now in opposition to the Divine Will, for it wills that which is corrupt, selfish, hateful, lust and greed bound.

Action follows thought—the physical is ever secondary to the spiritual.—LUCY A. MALLORY.

### THE RADIANT CENTRE.

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KATE ATKINSON BOEHME, EDITOR,

2016 O Street, Washington, D. C.

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APRIL, 1902.

The  
World's Advance-Thought  
AND THE  
Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.



## SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:48 p. m.
Augusta, Maine	8:08 p. m.
Boston, Mass.	8:28 p. m.
Baltimore, Md.	8:08 p. m.
Burlington, Vt.	8:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	8:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	8:48 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:38 p. m.
Ft. Kearney, Neb.	1:38 p. m.
Fredrickton, New Bruns.	3:48 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	8:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.

### HERE AND HEREAFTER.

"In the corrupted currents of this world  
Offence's gilded hand may shove by justice;  
And oft 'tis seen, the wicked prize itself,  
Buys out the law. But 'tis not so above.  
There is no shuffling; there the action lies  
In its true nature: and we ourselves compelled,  
Even to the teeth and forehead of our faults,  
To give in evidence."

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# THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

April, 1902.

PORTLAND, OREGON.

Vol. xv, No. 2 —New Series.

## THE WORLD'S ADVANCE-THOUGHT.

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EDITED AND PUBLISHED BY LUCY A. MALLORY.

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### RETRIBUTION.

**I**F there is something that you know about a brother,  
Something spiteful, something hurtful you could say,  
Then I beg you not to do it,  
You are very sure to rue it,  
For it will react upon yourself some day.  
The injustice you inflict upon another,  
The ingratitude you show unto a friend,  
Don't forget on some to-morrow,  
Will return to you in sorrow,  
All will be repaid with interest in the end.  
Don't imagine you can shirk a retribution;  
Do not think you can escape a moral debt.  
He who tramples on his neighbor,  
He who grinds the face of labor,  
Can but reap a bitter harvest of regret.  
You may seek in craven fear for absolution,  
But your selfishness will render it in vain;  
If you think but of invasion,  
For the evils you occasion,  
You will find the path you give returned in pain.  
It is true the Master gave to us the promise  
Of atonement for the sin of humankind;  
But Love is the only entrance  
To the kingdom of repentance,  
And the thought of self must vanish from the mind.  
We must drive desire and low ambition from us,  
We must help our struggling brothers to arise.  
If we wish to be forgiven,  
We will find the road to Heaven  
In the hard and thorny path of sacrifice.

When we regard humanity as One, it is like looking at the vast panorama of the world from a balloon—we do not see the petty, local, inharmonies, for we are wrapt up in the Divine beauty of the whole.—L. A. M.

### NOTHING BUT LIFE.

**T**HE All-Intelligence is all, and every atom of that Universal Intelligence is pregnant with life. In the sense that death means "without life," there is no such state of being in all the boundless universe. Even the corpse has life—the negative life of worms and parasites.

The actual reason why all things should be well done, and in a spirit of love and purity, is that all things live, move and have their being in the Infinite Life that comprises all.

The spirit of discord, inharmony and wrong thinking and doing is living in opposition to Universal Harmony. To be an Atheist is to regard anything in the universe as being outside and apart from Deity. Thus the flesh eater is an Atheist, for he does not realize that the Divine Life is seeking for expression through the animal's spirit and body, as well as through his own. His God is a four-walled-church God—an idol he worships for fear of going to a literal, burning Hell, while the actual Hell—that creates the fear of the mythical one—is seething within him.—L. A. M.

\*  
\* \*

"After all is done and said,  
Life consists of clothes and bread,  
What we wear and what we eat  
Go to make our life complete."

[The consciousness of man depends somewhat upon "what he wears and what he eats;" but Life is not dependent upon these or anything finite. Life is; nothing can add or take from it. When the author of the above awakes to the Life Consciousness he will find that "what he wears and what he eats" has no effect upon Life.—Ed.]

The spiritual is not personality, but organized principles of Love and Wisdom. Personality is physical. The individuality is a spiritual organization of Love and Wisdom.

## PERFECT LOVE.

ALICE ESKEL.

**A**LL are but repetitions of the One  
 Indivisible Power of Perfect Love.  
 We are many, e'en as the tiny atoms,  
 That constitute the Orb of Mother Earth,  
 Are multitudinous, yet all are one,  
 And go to form all things we know and are.  
 To live in separateness is Death.  
 All Life is One. Strength is in union.  
 "United we stand; divided we fall."  
 Poor weaklings still choose to fall through discord.  
 Men strong in love sustain the universe.  
 Almighty Love-and-Wisdom all upholds,  
 From the atom to the mightiest sun.  
 Naught lives apart from that all-potent Essence.  
 The sky, the sea, the air we daily breathe;  
 The gnat disporting in the sun's pure light;  
 The lamb gamboling on the meadow green;  
 All things we know, and all we aim to know,  
 Are that Almighty Soul of Light and Love—  
 "In whom we live, move and have our being."

\*  
 \* \*

**H**ow much longer will it be necessary to reiterate to deaf and blinded humanity that disease, disasters and death do not come by chance, and are not inflicted by "Providence" or "the Devil."

We live in a law-governed universe. Good or bad effects result from good or bad causes. Objective good or evil is the result of subjective good or evil.

All man's blessings, as well as his afflictions, are first mentally formulated and then materialize. This truth is compatible with general experience, so that he who runs may read. Nature is ever true to herself. She is the infallible record of Truth. Whatever is sown in her fields grows and bears fruit after its kind. She sets before man her silent lessons of Wisdom. It is for him to heed them, or suffer the consequences of his ignorance.

## KEY THOUGHTS.

**W**HEN you do everything in Love, you have fulfilled the law.

The good is never past; it is always present. It is only the evil that passes away.

We are not immortal beings until we are consciously so. Nothing exists for us until it has come into consciousness for us.

The happiness that the world gives is as transient as its applause. Abiding happiness is involved in the approbation of your own soul.

It is with the spiritual senses as it is with our other faculties—if we do not exercise them, we do not realize that we possess them. Those who never exercise their spiritual faculties become insensible to their existence.

No one can break the bonds for another, for the same reason that no one knows when to break the egg shell in which the chick is gestating, without danger to the new life. When the spirit has grown strong enough it breaks its own bonds.

The prophet is a fool; the spiritual man is mad.—Hosea ix:7. If the prophets, seers and mediums, of ancient and modern times are fools and insane, then the Christian religion (as well as all other religions) rests upon the delusions of crazy, spiritual men—Jesus, Paul, Peter, John, etc.

Every drink of liquor does not lead to murder, but every morsel of flesh food is the product of murder, and the eating thereof creates the thirst for liquor, that, in its turn, incites to murder. Thus the sowing and the reaping harmonize, and complete the circle of evil.

Wireless telegraphy is a symbol to show humanity that the reliance on mere material methods of expression is doomed. More and more, as time passes, will it be shown that the invisible thought-forces will be sufficient to do the most important work of the world, and matter will then take a very subordinate position.—LUCY A. MALLORY.

## DON'T DESPAIR!

**N**or active but un-neutralized. Such may be the status of a discord, a vice or an inherited evil in the best of mortals.

"Whom the Lord loveth He chastiseth"—chasteneth by trials that seem out of place for one "so good," as the world regards the individual, and of which he himself is often puzzled.

The man who does his best and never allows a passion, an unworthy act or even an impure thought to control him, wonders why he is so often put through the fiery ordeal of resisting temptation, either to indulge his senses, his pride or his ill-feeling, even when he has the best intentions to resist or has no desire to indulge in any of them.

He cannot conceive that he needs punishment, and it often makes him bitter against those not subjected to these trials; persons whom he knows to be unworthy and beneath him on all lines of spiritual development.

We know A to be sensual, yet that individual is permitted affluence, while we remain poor amidst moderation. B is proud, yet allowed power to exercise, while we are kept in an humble position, though modest. C is hateful or selfish, yet accumulates while we are not permitted to exercise our benevolence on account of impecuniosity.

Does this not seem like an inconsistency in the nature of things—the reward promised the virtuous?

But who knows himself sufficiently to be judge? May we not have some undeveloped good that needs such trials to unfold it? Or possess some inherited evil that needs temptation to curb it?

Perhaps "all is for the best," and being our last run for perfection, a higher power is putting the last screws on us, as individuals among the possibilities to be "saved" or freed from earth-bound conditions.

If that be the case, there is comfort in the trials, and our efforts may be a knocking at the heavenly door for admittance. Let us have patience.—Arthur F. Milton.

A correspondent writes us that she cannot speak too highly of the astrological forecasts of Prof. St. Leon, 108 W. 17th street, New York, N. Y. She will gladly answer any one who desires to know more on the subject. Address, Boite 200, Post Restante, Paris, France.

## IT IS A GROWTH.

**S**O-CALLED occultism is in the air. Much that goes by that name, and is loudly heralded and diligently exploited, is fatuous nonsense. The people who thus thrive are not necessarily bad, but they are often themselves deluded, and always ignorant. No real teacher of occultism ever exploits his knowledge or lauds himself. No really valuable and beneficent secrets are ever sold. Lust for gain and power and fame, is a garment of many colors, and is dropped, like the pilgrim's burden, long before one ever sets his foot on the ladder by which he ascends to the adytum of real illumination.

Wise teachers in every age have sought to unfold principles to rationalize the daily life of man, and to make beneficent and compassionate all human associations. The deeper knowledge is always a growth, an experience from within, guided by the general principles and universal laws previously apprehended.

It is just at this point that the great majority of the would-be students of occultism fail. Curiosity and self-interest can never take the place of knowledge and intuition, or lead to real illumination.—The Temple Artisan.

Beauty, strength, purity, courage, all the qualities that inspire love, are but symbols of the realities of the indwelling soul; the merely sensuous or emotional recognition of them, the cold intellectual appreciation accorded them, is but idolatry. Whoever aspires to know their meaning must read with the eyes of the imagination. We are more apt to be misled by the glamour of outer appearances, the semblance of the Real, than by those we often regard with distrust as imaginary, as unreal phantoms called into being by the image-making faculty of the soul. Love may seem but a glamour; yet while love may be esteemed blind in this world, it is itself the light that illumines all worlds, making all things clear to the inner sight.—Beacon Fires.

The amendment to the Constitution of the State of Oregon, on the initiative and referendum, will be submitted to the voters of this state at the election in June. It is gaining in favor rapidly and the indications are that it will carry by a large majority. Hon. W. S. U'Ren has been indefatigable in bringing this matter to a successful conclusion.

## ANNIHILATING TIME AND SPACE.

JOHN P. COOKE.

**T**HE Light which truth gives us cannot be extinguished. Why not? Because it is the life of the universe; the inner life of all things. It is the inner attraction holding all; creating the synthesis of object plus subject, which is the condition of all living knowledge.

A. J. Davis truly says when speaking of the spiritual atmosphere within the material atmosphere: "The soul feeds on the one, the body upon the other until, by a refining process they blend and melt into one, whereby the spirit is made to increase in substance."

Now let us trace the process by which we practically annihilate space and time: A stage coach used to take five or six days to carry a letter from Boston to New York, about two hundred and thirty miles; then by steam and the locomotive power it was done in six hours; then comes the electric telegraph and the "phone" and a few seconds accomplishes what formerly required a week. What is this but annihilating time and space by subtle forces or substances?

Now let us conceive of the spirit substance which is more rapid than light-undulations, and that spirit acts in our thought. What does that do? It practically annihilates time and space, density, and all the qualities of matter. For we can think the central Light of the Cosmos, as quickly as we can think London or Pekin. This is the power exemplified in spirit or subjective light. I say "subjective" light, because many people suppose that there is a substance of light travelling from the sun to us, yet physicists are generally agreed that this is an error.

Dr. John W. Draper says, in his *Physiology*, page 292: "It is to be understood that the sensation of light is purely mental, and whatever can disturb the nutrition or waste of the retina will give rise to luminous impressions." The pressure of a finger, or a blow, an electric current and other causes give sensations of light and even of colors.

According to Fichte, "there is a Divine Idea, or spiritual life, pervading the visible Universe; which spiritual universe is but its symbol and sensible manifestation, having in itself no meaning, or even true existence, independent of it. To the mass of men this Divine idea lies

hidden; yet to discern it, to seize it and live wholly in it is the condition of all genuine virtue, knowledge, freedom, and the end, therefore of all spiritual effort in every age."

Now what is this subjective light, the Soul of Cosmos? It is the Inner life, "The Infinite Ego of Theism."

How may this be demonstrated to reason? To save the universe from presenting a contradiction to all reason, intelligence must be postulated in connection with it; because everything except the synthesis of subject and object is contradictory; is that of which there can be no knowledge and no ignorance. But more than one intelligence does not require to be postulated; because the universe is rescued from contradiction as effectually by the supposition of one intelligence in connection with it as by the supposition of ten million. Reason never postulates more than is necessary. Therefore, all absolute existences are contingent except one. There is only One Absolute Existence which is strictly necessary; that is the Supreme, Positive, Infinite and Eternal Mind in synthesis with all things. For each one of us, as created minds, "The Cosmos is in our mind."

Absolute existence or being is the synthesis of the subject and object; the union of the universe and the particular, the concretion of the ego and non-ego; in other words the only true, real and independent existences are minds together with that which they apprehend.

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Dr. G. H. Bean, an English astronomer, publishes the following prediction in the "Rockland (Mass.) Independent:" "On April 6, Venus, Mercury, Mars, Jupiter, Saturn, Uranus, Sun and Moon will all be on one side of the world, and a submergence of Western Europe, Western Asia, and the southeastern section of the United States of America, including Texas, will be completed in thirteen days, when the moon arrives again on the equator, or on April 19, 1902." [In the doctrine of correspondences, water stands for Truth. What Mr. Bean has taken for a watery flood, may be a flood of Truth that he sees coming to the world.—Ed.]

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The things that are easy to do are so from habit, but they may lead to the most trying experiences; and that which may be hardest to do may lead to one's Heaven. Practice makes perfect in good or evil.—L. A. M.

### THE NEW ATTITUDE TOWARD MARRIAGE.

**D**R. FELIX ADLER, President of the Ethical Culture Society, dissertates on "The New Attitude Toward Marriage." The gist of his remarks is against the development of woman and in favor of teaching her to abide by her bargain in wedlock, while in many other matters of not half so vital importance she would be looked upon as weak indeed were she never to attempt to rectify her mistakes. The cant of this man who presumes to teach Ethical Culture is tiresome indeed. He says woman does little but to copy man's doings, when the truth is she is now by far the less dependent creature, and were her diversions carefully noted she would be found giving her hubby pointers at every mark in the road. He does and must do whatever his political or other bosses tell him—yes, he must take his cue at their wink without waiting for the word, and it is this very disgusting fact that has caused woman to try and make herself felt in the arena of man's activities. It is a shame, true enough, but it is the result of necessity—nothing more nor less. This learned slave, whose words are but plainly the repetition of pre-ordained opinions dished up to him by the powers behind his throne, says:

"The idea of freedom and equality is fraught with danger. Already it has been proclaimed in one quarter that a married woman should not depend upon her husband, but should have her own separate means of livelihood so as to preserve her independence, and in a way that is logical. But what sort of home would it produce when taken logically? Marriage means accepting restrictions from which we cannot withdraw."

He says more, but his words convey nothing but what woman has been, now is, and may henceforth be. He does not deliver himself of a personal opinion or conjecture,—the possible child of a wish—for her future, more than is contained in the above paragraph. This professor ought to know that there are men with whom an angel could not have anything in common—not even a brief moment's peace; also that there are women who could not see their husband's virtues if they stuck out like the bristles of a porcupine. He would know, if he knew very much, that wherever it is possible, a man and wife come nearer the ideal of correct relationship than any other

human association yet invented. To be sure a married woman should depend upon her husband—but no more than a married man should depend upon his wife, and this teacher of orthodox ethics ought to know that this mutual dependence is exercised in the home to the very largest extent that is in any way possible, but is he so blind he cannot see the case where it is impossible? Why should she not preserve her independence? Is she to be kept dependent so she may not be at least as free as her husband? The elimination of such restraint seems to be weighing on Dr. Adler's mind, May the present wholesome desire for truth in every department of human association and development hasten the time when neither women nor men need be dependent on others of their own kind; when their consciousness of their own independence will permit them, as it is already permitting them, to perform the work of liberating their brothers and sisters who are yet in bondage.—Salem (Ogn.) Weekly Review.

One very prevalent false idea is that marriage sanctifies Love, whereas it is Love that sanctifies it. Whoever marries from any other motive than love does wrong. To enter upon the experience of married life from motives of ambition or convenience, or to yield to pressure on the subject from relatives and friends, even for the sake of benefiting others, is to enter into legalized prostitution. Only the drawing of mutual love can justify and hallow this union. One of the holiest processes in Nature, how we have degraded and misrepresented it! Acting normally, see how it draws out our highest latent feelings, prompting to devoted service and protection on the part of the man, to loving and even maternal solicitude on the part of the woman, uniting the two in the tenderest sympathies. Oh, that awakened insight might lead us to regard anew, and to treasure rightly, this divine instinct, so thwarted and turned aside from its original intent by our artificial mandates!—Century.

We do not all see alike at the same time; we do not all learn the same lessons; but because one sees or has learned along one way, and another has learned another way, does not make either superior to the other. In the absolute, for some time, we shall have to know all there is to know on each plane of existence.



### CHRISTIANITY FROM THE HINDU'S POINT OF VIEW.

**W**e clip the following from the *Arya Patrika*, (Lahore, India). It is in answer to the suggestion of Rev. Dr. Weldon that the study of the Bible should be made compulsory in Indian schools:

"What higher destiny can Christianity give India than that it has had in the past? What grander intellectuality and spirituality can it bestow upon it than those which we possess and have had the high privilege of possessing from time immemorial? Has Christianity a higher conception of the all pervading, omnipotent and omniscient character of the Deity than the Arya Samaj? Is the God who used to walk about in gardens with a pair of human beings, who could not hear what was spoken when he happened to be standing at some distance from the pair, who was afraid of being assailed in his heavenly stronghold by the builders of a high tower, who would partake of roast lamb with old women and decrepid old men, who would go into paroxysm of rage when such and such a thing did not please him, who day after day repented of his doings like erring mortals; is such a God superior to the formless All-knowing, Almighty Being who rules over countless worlds and whose will the universe obeys? Shall we quote from the Vedas and from the Upanishads, so that the doctor might see the contrast? But where is the need? For the learned prelate will believe only what he does. The Christians may talk as loud as they will; but that deep, soul-entrancing, all absorbing communion with the Supreme of which the Vedas and the Upanishads speak, they have the poorest possible idea of. Their prayer must never be confounded with contemplation and communion (i. e., Upasna), and it is little more than prayer of which Christian spirituality is cognizant. The missionary is supremely ridiculous when talking of the ancient Hindus (we should say, Aryas); he claims for the Christian superiority over them in intellectuality. Greater and sounder thinkers than they were, the world has never seen, nor will. Their works prove this. And if the modern Hindus are to rise intellectually, to be worthy of their ancestors, it is not Christianity that is destined to achieve the feat, but the study of Ancient Literature. Was Swami Dayanand a disciple of Christianity? We do not mean to say that the Hindus should not

study modern literature and science, or that these cannot assist them in understanding their ancient literature. They should study these by all means, but to assert that modern literature and modern science are the off spring of biblical teaching, is an absolute mockery. A greater joke was never indulged in. The Bible may and does contain some excellent moral precepts, but we should challenge the doctor to cite from his scriptures a single moral precept that cannot be found in our own Shastric Literature.

"So this is what we are to specially believe in—the faith of Christ's divine personality; his incarnation, his resurrection, and his atoning and redeeming love. What can be a greater insult to the glory and majesty of the Supreme than that one of his humblest creatures be placed on the same level with Him? Can man in his blindness go further? The most convincing proof that the Bible is a human composition is that it requires its followers to have faith in such absurdities. As to Christ being an incarnation of God, we contend that he was no greater incarnation than Krishna or Ram Chandra. If the Hindus must believe in an incarnation, why should not they believe in Krishna or Rama, why must they go out of their way to believe in Christ? But God, according to the real Scriptures of mankind, is formless and unborn (Yaju, Vide 4th Chapter) and He can have no incarnation. The doctrine of resurrection is a pure myth, the grave has never given up its dead, instinct with life, nor will, unless its occupant was or is not yet really dead. With regard to the doctrine of atonement and of redemption, they are an outrage upon justice and must always be discarded by unbiased minds.

"We have already said that Christianity can teach us no lessons in spirituality, for true, profound, all-thrilling spirituality can never be the outgrowth and fruit of religions founded by human beings. When a person does not know the methods by which the highest stages of spirituality may be reached, how can he expect to see it exemplified and illustrated either in his own life or in the lives of those who have adopted his creed?"

---

The world bewails the loss of the body as if it were the end of life, because its eyes are so grossly veiled with material concerns that it cannot see the fine essence of which life is composed that survives the body.—L. A. M.

# THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

## THE UNIVERSAL REPUBLIC.

*Only he who would not be a Despot is fit to be a Freeman.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

### THE SCULPTOR BOY.

Q<sup>H</sup>ISEL in hand stood the sculptor boy,  
With his marble block before him;  
And his face lit up with a smile of joy  
As an angel dream passed o'er him.  
He carved that dream on the yielding stone  
With many a sharp incision.  
In Heaven's own light the sculptor shone—  
He had caught that angel vision.  
Sculptors of life are we, as we stand  
With our lives uncarved before us,  
Waiting the hour when at Love's command  
Our life-dream passes o'er us.  
Let us carve it, then, on the yielding stone  
With many a sharp incision;  
Its heavenly beauty shall be our own—  
Our lives, that angel vision. —Anon.

### MEDIUMSHIP.

E<sup>A</sup>CH new movement must first pass through its embryonic stage of existence. Modern Spiritualism and the New Spiritual Age are no exceptions to the rule.

It is only the ignorant and unthinking who reject the New, because it is not launched full grown and panoplied with its highest powers on the planet. They fail to see that all things new manifest crudeness. The colt cannot manifest the training of the mature and fully developed horse; all fruit in its earliest stage of unfoldment is green and unfit for food; the child in arms cannot speak with the volubility of a scholar; the first invention of a sewing machine is crude compared to the product fifty years later; and so on indefinitely.

The charge is brought against mediumship that much of it is crude and undeveloped,

and that it is mainly practiced for monetary considerations. Let all be said that can be said against it, and yet the crudest mediumship has brought comfort and hope and blessings to many a despairing heart, and has done more to lighten the weary burdens of life than has been done through any other unfoldment that ever came to the world. Nothing more advanced could have been given a humanity wrapped up in selfishness, strife and greed.

The very people who find fault with mediumship for being crude and mercenary, would themselves give no encouragement to refined spiritual mediumship, and are the first to say: "Can't the spirits give us something practical?" If advice comes to them through mediums, as to how they may develop their spiritual natures. Sensual-animal people are responsible for just the crude, public mediumship that flourishes so vigorously in every city. The supply and quality always equals the demand. It is with public mediums as with newspapers—the people will only patronize that which coincides with their crystalized level of thought. Not one person in a hundred who visits a medium asks to be instructed in the philosophy of life—how to live a pure, true life. But they want communion with their spirit friends for some selfish purpose. They have no use for mediums who only practice their mediumship to show them how to grow spiritually.

We cannot have refined spirit communion for the asking, any more than we can have the heavenly state on demand. Our life acts as a magnet to draw like lives from the spiritual plane of being. We must be angelic before angels can enter our atmosphere and converse with us. To pour the light of the sun into a pit where a man has always lived in



thick darkness, is to blind his vision, not to increase his sight. Incarnate spirits enshrouded in the erebean night of selfishness can and will only commune with like discarnate spirits, or those but little above them in the scale of spirituality. They cannot comprehend anything of an exalted nature, any more than a scholar in the primary school can understand the knowledge being taught in the High School.

Like all other things, Spiritualism and mediumship are subject to growth and unfoldment. It is not the fault of these that the instruments through which they manifest are crude. Electricity might as well be blamed for crude electric motors. If the people will send out better thoughts when consulting mediums, their thoughts will make more perfect instruments, through which the spirit world will manifest to better advantage.

The time has come for people to demand refined spiritual mediumship. Let them resolve not to sustain any other, and then mediums will give out truths that build permanent good.

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EVERY woman should know in this enlightened age that true beauty—beauty that will bear daily inspection—is born from the individual character that is formed day by day. One may be born with perfect features, beautiful eyes and a handsome form, but if the spirit does not manifest beautiful thoughts and acts through that form, it will never look lovely, except from a long distance; near acquaintance will make it show unloveliness.

Cosmetics, facial massage, physical culture, will not make one beautiful, if that which animates the body manifests ugliness. Women resort to all these means, expecting that it will make them beautiful, but if the character is unlovely they can accomplish nothing.

You indraw all spiritual elements through your thoughts.—LUCY A. MALLORY.

### MASQUERADERS.

“LIGHT, of London, says that the discarnate spirits of Edward Maitland and Dr. Anna Kingsford have manifested through a trance medium and repudiate their teachings on Vegetarianism. They said that God had placed animals on earth for man's benefit; that to kill them to eat their corpses was perfectly legitimate; that the material was fed by the material; and the spiritual by the spiritual; that the real “Perfect Way” was altruism. They also claim to be vivisectionists.

It could not have been the real Edward Maitland and Anna Kingsford who gave this message, for discarnate spirits are judged by what they advocate, and names signify nothing. A Vegetarian and Anti-vivisectionist on entering spirit life would see countless more reasons for the necessity of these movements from that more interior point of view than while here. Besides it is a contradiction to say that the “Perfect Way” is “altruism” and then advocate flesh eating and vivisection, that are the direct opposites of anything “altruistic.” The brutalizing of an army of men, who maltreat and murder animals, is not “altruistic,” the deadening of the finer sensibilities of vivisectioners is certainly not “altruistic;” and the flesh eating that is responsible for cruelty and lust is not “altruistic.”

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IN all the discussion that is going on in the press and the pulpit, condemning the horrors, brutality and fiendishness of the “great shoot” at Kansas City, Mo., there seems to be a tendency to condemn it as not being “real sport,” and that it was “not sportsmanlike.”

But the “Chicago American” specially said in its report that the gunners and spectators were not ruffians, but church members and those having standing in society. The gathering was made up of “sportsmen” from all over the country, and the cruelty perpetrated at Kansas City was exactly of the same character as that which is perpetrated by the indi-

vidual "sportsman" all over the world. To try to make it appear that the "sportsman" who goes hunting alone is a "gentleman," and that the men of the same class, at Kansas City, were brutes, is a contradiction that has no foundation in fact. "Sportsmen" are all heartless, else they could not for one moment find pleasure in giving pain and death to harmless animals, under any circumstances.

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**V**EGETARIANISM is growing rapidly. There is hardly a city of any size in the world but has from one to a dozen or more Vegetarian restaurants. The growth of the Pure Food movement would be even greater if the Vegetarian papers and magazines would devote more space to the moral aspects of Vegetarianism, instead of making its hygienic features the paramount issue. Mere hygienic considerations do not make true Vegetarians, any more than financial necessity makes Vegetarians of those who cannot afford to eat the flesh of animals. The injustice of murdering and torturing animals for food is an unanswerable argument against the continuance of eating their corpses.

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The temperance societies want temperance to triumph; the peace societies want peace to prevail; the humane societies desire that humanity generally shall adopt humane principles; the purity societies pray for the abolition of impurity; and yet the members of all these societies sustain the murder of animals for food, and all its accompanying horrors; yet it is the very foundation of the evils they are fighting against.

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Man acts as if the disregard of law could be forgiven. Nature knows no forgiveness. His ignorance will bruise and crush him until he learns Wisdom.

## REMOVE THE CAUSE.

**A** FEW years ago a Los Angeles doctor was out hunting near Tropic. He secured the aid of a boy to pilot him thro' a thicket. The boy dropped behind the doctor and shot him in the neck.

A boy at Santa Barbara, out hunting with a man, was seized with a "sudden impulse" to shoot the man. He fired two shots into his victim and then robbed him. What the American boy needs is flogging and discipline.—Los Angeles News.

[Evil cannot disappear by flogging either children or adults. Ignorance can only be dissipated by enlightenment and spiritual education. When adults practice love instead of cruelty, children will be kind and loving. Now adults make the world a Hell of torment and evil, by their thoughts and acts, and "young imps" are the natural spawn of those inharmonious conditions.

All are, in some particulars, criminals—the criminals in penitentiaries are there for their evil acts; the criminals in mental prisons have made their mental dungeons by their evil thoughts. Look where he will, there is no escape for the evil doer—he undergoes both internal and external punishment, and he can have no peace nor rest, either here or hereafter, until he builds up the Kingdom of Heavenly Love and Wisdom within him. Nothing is so self-evident to the vision of all (except to those wilfully blind), that, in all particulars, we must reap as we have sown, sooner or later.—Ed.]

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We can only make better men and women by observing the laws of harmony, just as we do in making better steamships, better sewing machines, etc. We must pattern all things according to the laws of harmony, then there will be no failures in life. Belief in men, books and an endless number of dogmas and doctrines stands in the way of man righting himself.—LUCY A. MALLORY.

## MAN'S PLACE IN THE KOSMOS. WHAT IS LAW?

S. A. MERRILL, M. D.

**I**t is the *modus-vivendi*, the life-mode of the Divine Being, and of all beings; for "in Him all things live, move and have their being, and derive their spiritual form and lineaments from His own Divine personality. Hence we can see God in all things about us, even in the humblest flower. All things take form, place, motion and life in Him under, not by law, save in its most interior and Spiritual sense. It is the Divine Creative Architect of all the worlds—material and spiritual—imparting "metes and bounds," to all spaces, times, motions and energies that are included within the Divine, Holy Infinite God Himself. It is the Divine Intelligence putting the stamp of its own glorious attributes upon the vast forces and energies that mold and move the universe of created life, and impart to them their characters and their limitations. It is at once the most interior essence and form of the Divine Universal Energy, and its most external manifestation. It is that sublime Central Spiritual Energy that everywhere and forever flows forth in eternal efflux and influx in the incarnation of men and of worlds. Laws are the most potent and interior essences and forms of "things in themselves" (*res per se*), but only as an expression of the Divine Will.

All that man may know, in the present limited state of his noetic faculties, are some of the more external forms and modes of motion, of action, and of being, of the living forces, as they play forever around about him in the performance of their appointed duties.

How far the finite man will ever be able to extend his knowledge to things in themselves will be determined only by his ability to advance into the sublime heights and depths of the Divine Infinite Being, and to receive and appropriate His Divine influxes into the depths of his own being and to incarnate them therein by earnest and progressive life and labors.

The life modes of the spiritual universe as we behold them on every hand, and as they are impressed upon the pages of the great book of nature are in all probability the same and similar to those that were in operation billions of aeons ago, and will likely continue to be such billions of ages hence.

But this by no means implies that the Supreme Creative Intelligence is thereby placed

under any fatal necessity in degree or mode, in the management of the affairs of His universes or in the evolution of the intelligent life forms of our own little world or elsewhere in other worlds. On the contrary, reasoning from the facts and the analogies of nature, it may safely be assumed that the Universe, spiritually considered and as a whole, is undergoing a slow and progressive transformation. That there appears to be, and is to an extent, form of absolute fixedness and unchangeableness in many of the operations of nature no one will deny. But it is an appearance only and proceeds from the well-matured and established plans and purposes to serve the Divine uses of the Creative Intelligences in their own behalf, and for the welfare and happiness of the vast Infinities of intelligent beings that form and inhabit the terrestrial and spiritual universes, and not from any fated necessity to be so.

Probably, could one for a brief time be enabled to consider the universe of worlds from the view-point of a million of milleniums hence, he might discover that, as compared with present conditions and estates the spiritual universe—God Himself—had undergone important and beneficent, progressive transformation. In other words, he would learn that it had as a unitary whole advanced into higher modes and estates of Being, both spiritual and (hence) material also. May we not therefore reasonably conclude that the universes, spiritual and material—the Divine Macrocosm—the Infinite God Himself—is not so absolutely perfect as to preclude all farther progress; but that He is, in this respect, like unto the microcosm—the finite man. In other words, He resembles man in this as in other respects, in the fact that, like him, progress is one of His glorious attributes. And that conclusion, moreover is in alignment with the universal analogy and correspondence of things. To reason from the apparent constancy and fixedness of many of the operations of nature to an absolute fatalism imposed upon the author of the worlds, would be to convert this sublime, ever glorious universe into a vast prison house and to incarcerate Him therein.

A very interesting story of creole life in Louisiana, by Mrs. M. G. T. Stempel, is now appearing in "Young's Magazine." Price 5 cents a copy. Address, "Young's Magazine," Franklin bldg., New York, N. Y.

## ILLUMINATION.

F. P. WAGNER.

To know one's habits is to know on what plane he stands. There must be a well defined and pure motive before one can hope to make marked advancement along spiritual lines.

Probably the greatest trouble in gaining wisdom or illumination is to separate illumination from intellectualism. These are as different as day is from night. Intellectualism consists in crowding the mind with statements, learned as a student at school; wisdom comes from a well defined longing, an earnest searching for hidden truths, those regarded as beyond the material senses.

When the motive is pure, the person is unselfish, and earnestly desires wisdom, to be able to know the hidden secrets of life, and desires to use them to benefit others, there is a way provided, and a teacher is sent to guide one over the thorny places. Not until one has made the determination to make the journey will any teacher come to render assistance.

There is something like fifteen hundred different methods by which illumination can be reached, or at least it is so stated. Crystal gazing is one largely used, but is dangerous unless one has a teacher constantly at hand to guide one through the many delusions coming in that way. One of the best methods is that known as the Egyptian method. "The Narrow Way of Attainment," published by H. E. Butler, Applegate, Calif., gives this method in detail.

It does not make any difference what school, class or society one adopts, they are all a part of the Egyptian method when that method is fully carried out. Christian Science teaches that there is no material; that mind is the ruler of the universe. This is taught in the Egyptian method in another way. They say that one must ignore every impression, every form as being real, and ever look forward to God with an earnest, longing desire to know the truth. In this way errors will be made plain, and what at first might seem real will be found to be only a delusion incidental to coming into illumination.

In the Egyptian plan one is charged to keep quiet, never to talk to any one about the matter, except the teacher; never to try to convert any one to his way of thinking. Martyrs are of this degree, when they feel the conviction so strongly that they willingly lay down

their lives for what they think is the truth.

Time is not wholly wasted in following the teaching of any distinct society, as something will be learned, but the whole truth will not be gained in that way.

A prayerful, longing desire for illumination, an experienced teacher to guide, will take one through all the degrees and planes, and bring one into the Light of Truth's Way.

## THE DIVINE WOMAN.

"THE Sphinx" (Berlin, Prussia) says: "According to several ancient prophecies, the first years of the twentieth century will witness the triumph of a great female light, who will be recognized by all spiritual people, the world over, as the High Priestess of Love, under the cabalistic name of Tiphereth—Beauty.

"All prophetic books, with rare exceptions, announce the advent of this great female Avatar to take place in the beginning of the twentieth century.

"According to Albrecht Wormser, a German Seer of the eighteenth century, she, who is called the 'Queen of Wisdom,' the 'Light of the Occident,' will have been instructed by Celestial Love how to extract spiritual radiance from the very heart of matter.

"Peter Michael Elie (Eugene Vintras) announced more than fifty years ago, the advent of Tiphereth at the time spoken of above.

"An ancient Adept—the 'Apostle of the Heart'—speaks of the 'Strong Woman, the Elected Woman, the Unique,' who will work Celestial marvels and accomplish upon earth the Divine work of Universal Love.

Mme. Florence Montague, the noted California psychic, is now in London, and she is becoming as popular in that city as she was in San Francisco. Her meetings are so crowded that it is necessary for those desiring to attend to give notice that seats may be reserved. "Light," of London, speaks very highly of Mme. Montague's mediumship; the reports of her meetings that appear in that paper show that she is doing good work.

It is a tendency of uncontrolled mind to revert to past thoughts and deeds. Thus it draws joy from the memory of good thoughts and deeds it has accumulated, and misery from evil thoughts and acts.—L. A. M.

## SPIRITUAL WIRELESS TELEGRAPHY.

**T**HE youthful pianist, Josef Hofman, has recently been interviewed upon the features of his art, and among other questions was asked if the artist enjoys his own performance. He answered that he certainly does, provided he has the right audience. A right audience is one in which, out of the crowd there are "a hundred people who know, who feel, who sympathize."

Naturally it was asked how he could tell whether this select coterie were present when all were equally attentive and applauded with equal heartiness?

His answer is worth noting:

"Ah, my friends, you ask too much. I do not know. No one knows how the communication is made, but it is instant, it is positive, and is as real as this table before me or the message you receive by the wireless telegraph.

"It is not what they do or say—these people who understand—it is what they feel that is helpful. Between them and the artist a current is immediately set up. They give him power he gives it back to them, they return it to him; he gives it to them again multiplied, and so they go on with action and reaction, like the armature and magnet multiplying the force of the electric current in the dynamo."

Without such aid as I have described the artist cannot possibly be at his best, and no amount of simulated enthusiasm by the people who do not really understand can compensate for its absence."—Mila Tupper Maynard in Denver News.

[This silent force of sympathy—Love—is the sustaining and uplifting power of all harmonious efforts. Through it the criminal can be changed to an honest man, or be made worse by the silent, evil thought forces sent to him. This silent force is the true Good-Power in operation. Like the gem hidden in the mass of crude clay, it is hidden in the center of the crude, mental, animal man; it is ensphered within the coarse thought and physical action; it is the very essence of the Kingdom of Heaven within the being.

This precious, golden silence is born in solitude and in contemplation of the Good and True. All the noisy part of the popular church, state and society is inimical to its evolution and would stifle it.—Ed.]

The March number of "The Radiant Centre" is largely devoted to the marvelous occult powers and works of Count Albert de Sarak, Doctor of Medicine and General Inspector of the Supreme Esoteric Council of Thibet, who is now in the city of Washington, D. C. He is astonishing the inhabitants of that city, just as he has the people in other cities of the world. These occult marvels appear to be wonderful because uncommon, but the time is near at hand when men's spiritual natures will be unfolded and then they will not appear to be more marvelous than any of the other familiar processes of Nature.

Morris Pratt, an enthusiastic spiritualist, has built a forty-thousand dollar institute at Whitewater, Wis., to serve as a college for the education of spiritualist speakers and mediums. Rev. Moses Hull is president, and his wife, Mattie, will be one of the corps of able teachers. Scholarship is fifty dollars a year—the regular school year of thirty-six weeks. Aid is needed to furnish the building, and pay the expenses of keeping up the institution, which will be about \$5000 a year. This is a much needed and most worthy enterprise, and all Spiritualists should do their utmost to put this establishment on a firm financial basis. For further particulars address Morris Pratt Institute, Whitewater, Wis.

We give cordial greetings to another New Dispensation magazine, "The Clairvoyant." Mary Frances Beetz, editor; E. J. Appel, assistant editor. Devoted to occult sciences and Reforms, spiritual development and healing. We like the spiritual tone of this magazine. It is bound to do a good work. Address: The "Clairvoyant," Kalispell, Montana. Price, \$1.00 a year; 10 cents a copy.

"The Cow Pea," is the title of the latest publication issued by the Experiment Farm at Southern Pines, N. C. This book neatly bound and illustrated in plain and concise manner, discusses the value and uses of this important crop, the Cow Pea. Every reader can get a copy free by writing to the Superintendent of Experiment Farm, Southern Pines, N. C.

We congratulate the "Nautilus" on its evident prosperity. It has doubled in size and is now a large eight-page paper, filled with the good thoughts and "individualisms" of Elizabeth and Wm. E. Towne. And all this without any increase in price, which remains at 50 cents a year. Address: Elizabeth Towne, Holyoke, Mass.

"Kneipps' Water Cure Monthly," has been enlarged, and its title changed to the "Neuro-path and Herald of Health. It is one of the most valuable of the Nature-Cure magazines. Benedict Lust, editor and proprietor, 111 East 59th street, New York, N. Y. Price \$1.00 a year; 10 cents a copy.

"The New Age Herald," monthly; \$1.00 a year. T. W. Butler, Ph. D., D. P., Editor. Published by the Oregon Institute of Science, Salem, Oregon. We give a most cordial greeting to this herald of the New Age. It will extend the good influence of the New Dispensation.

We weave our misery or happiness like we do our garments—thread by thread. It is for this reason that every thought we think is important. The Divine Weaver never rests. The rest of the Divine is not inactivity, but Peace,

The life of Love is immune to disease, disaster and death—these can effect only the life of hate.—L. A. M.



## AID FOR THOSE IN NEED.

**A**RRANGEMENTS have been made whereby the sick and distressed, or any one needing help in harmonious unfoldment in any direction, may receive assistance to help themselves by writing to The World's Advance Thought, 193 Sixth street, Portland, Oregon, and stating their needs.

The full name must be given, and a 2-cent stamp enclosed for reply.

Those who desire this assistance are required to devote at least half an hour each day to silent soul-communion, sending loving thoughts to those sending the assistance; for in order to get the assistance, there must be mutual reception between the giver and the receiver, and unless the half-hour is steadfastly observed, the law will not be fulfilled, and the desired result will not be accomplished.

Every occult student should have Edgar Wallace Conable's latest work, "The Secret of Human Unfoldment or How to inbreathe to the Vital Centers of the Body for Physical and Spiritual Exaltation." We cannot speak too highly of this little booklet, whose author is also the editor of that splendid New Dispensation monthly, "The Path Finder." Price of the booklet, 50 cents. Yearly subscription to "The Pathfinder," \$1.00; 10 cents a copy. Address: Edgar Wallace Conable, Roswell, Colorado.

"Now," Henry Harrison Brown's New Thought paper, has blossomed out into a 24-page magazine, and, as usual, is full of suggestive thoughts and interesting matter for the New Thought student. Price \$1.00 a year; 10 cents a copy. Address: "Now" Company, 1423 Market street, San Francisco, Calif.

We again welcome to our table the "Medium." It reappears as a weekly, and advocates as heretofore the philosophy and phenomena of Spiritualism. E. M. Carlson, publisher, 235 East 5th street, Los Angeles, Calif. Price, \$1.00 a year; 5 cents a copy.

The Vegetarian, of London, England, is the only vegetarian weekly paper in the world. Vegetarians cannot afford to be without it. Price six shillings and sixpence a year. Address: The Ideal Publishing Union, 33 Paternoster Row, London, England, G. B.

"The Philosopher," official organ of the Church of This World. Chas. F. Eldridge, editor and publisher; Dr. J. E. Roberts, associate editor. Price, \$1.00 a year. Address: "The Philosopher," 426 and 427 Beals Bldg., Kansas City, Mo.

The "Salem (Oregon) Weekly Review" has been changed to the "Salem Weekly Democrat." A. M. Dalrymple and R. A. Harris, editors. Price \$1.00 a year.

Brains and Good Health are two things that money cannot buy, and that everyone wants. The publishers of the "Good Health Clinic" try to show their readers how to develop mentally, morally and physically. How to gain and maintain "Perfect Health." "How to control the 'I Am'" so that each day shall be one of "Heaven." How to make each cell pulsate with the power of Infinity. How also to generate the forces of Self-Power and Healing. They have nothing to sell, all you are asked to do is to read and follow the teachings of the editor. No free copies are given, but then it is only 50 cents a year. Published at 477 South Salina street, Syracuse, N. Y.

We are very glad to announce that Helen Willmans Post has won her case, at the trial at which she was charged by the U. S. Postal authorities with using the mails for fraudulent purposes. The charge has proven to be a splendid advertisement for Mental Science, and "Freedom" has no doubt profited by it and increased its subscription list by several thousands. Its subscription price, in America, is \$1.00 per year; foreign, \$1.50. Address: Chas. F. Burgman, Sea Breeze, Fla.

"Unseen Faces Photographed," is a condensed report of facts and findings in spirit photography by H. A. Reid, A. M., M. D., President of the Pasadena (California) Society for Psychical Research. Mr. Reid was for five years Executive Secretary of the State Academy of Sciences of Des Moines, Iowa. This report (it is illustrated with spirit photographs) should convince investigators of the reality of spirit photography. Price 50 cents. Address: B. R. Baumgardt & Co., 231 West First street, Los Angeles, Calif.

Salvarona's great work, "The Wisdom of Passion," is one of the most soul-absorbing treatises on the subject of the passions. He proves that the passion-forces are the spiritual forces, and that all good results from their harmonious control. It is only when they are uncontrolled and misdirected that they become destructive. He is one of those rare writers who can lucidly present all sides of a subject. Price \$2.00; postage 10 cents. Address: Mystic River Book Co., 62 Clinton street, Everett Station, Boston, Mass.

"The Dawn," of Meridian, Conn., is a monthly magazine full of interesting items. It is published under the auspices and in the interest of the Connecticut School for Boys. All the work upon the magazine is performed by the class in printing, and reflects great credit upon Mr. Frank D. Young, the able instructor who is also editor of the "Dawn."

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THE JOY THAT LEAVES ONE HEART UNBLESSED WOULD BE FOR MINE TOO SMALL.



#### SMILE AND LOVE.

**S**COWLING and growling will make a man old;  
Money and fame at the best are beguiling;  
Don't be suspicious and selfish and cold—  
Try smiling.

Happiness stands like a maid at your gate,  
Why should you think you will find her by roving?  
Never was greater mistake than to hate—  
Try loving. —The Journal.

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#### Are you interested in SPIRITUALISM, OCCULT SCIENCE AND FREE THOUGHT?

If you are, read THE MEDIUM, a weekly Magazine devoted to the Rational Investigation of Occult Forces. Messages from the, so-called, dead in every issue. The Phenomena and Philosophy of Spiritualism made comprehensive to Investigators. \$1.00 a year, 30 cents for three months, 5 cents a copy. E. M. Carlson, Publisher, 235 East Fourth St., Los Angeles, Cal.

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#### REALIZATION.

The above is the name of a new periodical devoted to the Philosophy and Methods of the Higher Attainment, Psychic Science and individual unfoldment. It is an entirely new departure, being Special Treatises upon Special subjects and has attained a preeminent position. Send for free descriptive matter.

Address Joseph Stewart, 1540 Howard Ave., Washington, D. C.

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#### PRABUDDHA BHARATA OR AWAKENED INDIA.

A monthly magazine conducted by the Brotherhood of which the Swami Vivekananda is the head. Price \$1.00 a year. Mayavati, Kumaon, (Himalayas), India.

#### PAUSE, AND REFLECT.

If you want anything good to succeed with yourself and friends and in the world, generally, think it, talk it, and (most important of all) act it. Many bad things succeed by employing these methods of propagandism, and displace the good things, that die from neglect.

Our good spirit friends are closest to us when we are at peace, for Peace is the very essence of pure spirit. We are so continually environed with discords that we do not believe that discarnate spirits can be present unless they announce themselves through some noisy speech or demonstration.

It is through one's thoughts that discarnate spirits uplift or degrade him. We must realize that incarnate and discarnate spirits are united in an indissoluble partnership. Spiritualism makes us conscious of this partnership and the laws that govern its harmonious relationship. Criminals prefer the night to the light.—LUCY A. MALLORY.

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### THE RADIANT CENTRE.

A Monthly Journal, teaching the way to that RADIANT CENTRE within, from which any one can so control environment as to command health and prosperity. Strong treatment for success given to each subscriber. Subscription, \$1.00 a year. Send for sample copy.

KATE ATKINSON BOEHME, EDITOR,  
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#### THE ARYA.

A monthly magazine and review devoted mainly to Aryan Religion, Science, Philosophy and Literature. The Arya has a very large circulation in India, Ceylon, and Burma. Price seven shillings a year. Published, monthly, by Messrs. Thompson & Co., Broadway, Madras, India.

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Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.



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MAY-JUNE, 1902.

The  
World's Advance-Thought  
AND THE  
Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

## SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:08 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:08 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:48 p. m.
Santiago, Chili	8:28 p. m.
Springfield, Mass.	8:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.



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# THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

May-June, 1902.

PORTLAND, OREGON.

Vol. xv, No. 3 —New Series.

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GREAT ONES.

M. G. T. STEMPEL.

**Y**ou Great Ones, who have given to mankind  
Such wealth of music, art and poetry,  
Through whom a portion of the mind of God  
Doth manifest for children of this earth,  
I thank you on my knees for what you've done.  
No spark of envy burns my loving heart  
When I review my own unworthiness.  
I'm one with you as every little drop  
Is part of the great ocean.

Noble ones,  
I cannot add one leaf unto the crowns  
That grateful men have placed upon your brows:  
My simple love is all the gift I have—  
I bring it you and lay it at your feet.

People are advised to hold no communication with spirits—to discourage mediumship, because they might be deceived. There is no more danger of being influenced by vicious, discarnate spirits than there is by similar spirits in the flesh. The impure are always subject to the impure, both in the flesh and out of the flesh. Everyone who can be deceived—and all of us can, for none have come into such perfect tune that no discordant note is struck—is liable to be deceived daily by those encountered in physical form, and one is also liable to be deceived by discarnate spirits, at any time, whether he is conscious of it or not. The only way to avoid it is to keep the being so harmonious that discord cannot enter in.

## PERFECTION.

**T**HE real aim of individual conscious existence is perfection, locally and generally. So mastery of the being must be the ultimate on all planes of consciousness, when this is attained, one will not be the puppet of material environment, but he will be master of it.

Man, on this plane of existence, is but an apprentice hand in the Art and Science of Life. He has not the capacity to save himself. So, as a whole, humanity has always depended upon some imaginary, superior being to give "salvation" free. But now there are many who have become proficient enough to know that salvation (Wisdom, Perfection) can never be had except through the individual's own labors and growth. Death does not make an apprentice a master workman. Changing the form will not change the individual. Until he has become master of his environment, on any plane of existence, he will remain in that environment, no matter how often he may change his form.

Millions upon millions of discarnate apprentice hands in Life, are existing in this earth's environment, because they have not learned to free themselves from it. They are still possessed by greed, cruelty, vengeance, hatred and vices that enslave.

Man will have diseases and disasters until he learns to develop permanent health and permanent safety. The Gods of the past have not saved him, and will not in the future.

\*  
\* \*

Life is what we make it, just as a room is attractive or repulsive, according to our industry or neglect. If "life isn't worth living," it is because we have not made it worth living. Live right, and it will be a joy forever.—LUCY A. MALLORY.

## KEY THOUGHTS.

**I**F you would have spiritual unfoldment, be worthy.

Life is calling you to work out of the debris of disorder into Universal Order.

How few there are who are willing to give up the transient follies and frivolities of life and take to themselves the satisfaction of Life.

The man with "Heaven within" makes Heaven wherever he goes—he is like the man who is inherently clean, no dirty place remains dirty where he locates.

Those who believe in a close-by Devil, also believe in a far-off God. It is only when they will realize the God (Good) within, that their companion Devil will disappear.

The easiest way to control the mind is to learn to keep silence in the presence of in-harmonious forces. Discordant speech dissipates your powers, and gives up the control of your mind to inharmonious influences.

Every man who has lived in the world has left in it his quota of happiness or misery, and this is continually making the world better or worse. The greater the number of people become who lead good lives the nearer the millennium we are.

The attitudes of courage, health and strength are different from those of fear, sickness and weakness. Maintain a bold front toward all things, even against death itself, and the shadows will flee away. "Assume a virtue if you have it not," and, by and by, you will grow up to your better ideal.

The Devil—a man with horns, hoofs and a tail, and darting fire from his eyes and mouth—is an Oriental symbol of the animal man, who is part human and part animal, breathing the fire of lust, malice and vengeance. The animal man, being a flesh eater, has a body made up almost wholly of animal emanations, for he eats several hundred pounds of flesh every year. Representing him with horns, hoofs and a tail is not after all so far fetched.

Nature never "forgives" the sowing of evil seeds—she always rewards the sower with a crop.

You are at-one with all things through Love; you are against all things through hate.

It is with the mind as it is with fire—controlled, it ministers to our best welfare, but uncontrolled it destroys everything that is good and useful.

Whatever we are conscious of, that we are. Our spiritual strength comes from doing the good we know—not putting it off until some other time, for that puts the good at a distance.

Death belongs to the animal-human plane of existence. We know nothing of the deathless plane of existence, because we do not live the spiritual life, which it is. The destroyer of death is right living. A house can stand forever if it is made of indestructible materials.

The God or Good-man belongs to the present tense—"I am"—"the Great I Am"; the weakling ever says: "I was," or "I am going to be." He bewails the past, and lives in fear of the future, instead of recognizing all strength in the now. The more we realize that all possible good for us is in the universe now, the more it will be ours. Good is close to us or far away according as we mentally approach it, or put it away.

To "know thyself" is to know the Soul of the Universe, boundless and eternal. Most people seek to know Bibles and books, and the ideas and opinions of other people as to what constitutes the Universal Soul, and then imagine that they "know God." To seek the silent peace of your own being is to enter the Divine presence—"be still, and know that I am God." Every discord mars that silent communion. To be at peace with all life, and to cease from foolish imaginings, to cultivate the Spirit of Goodness, is man's highest attainment.—LUCY A. MALLORY.

## DR. JOSIAH OLDFIELD, M. A.

**D**R. JOSIAH OLDFIELD, who has just returned to London from a four months' tour in India, is full of admiration for the gentle, hard-working, God-loving Hindus, but his opinion is that the British Government is absolutely wanting in sympathy toward the people, and tends rather to repress than to develop them.

He does not consider that the Christian missionaries are at all successful, and he attributes this to the arrogance and selfishness of the missionaries; to their unwillingness to appreciate the beauties of the Hindu faith, and their inability to rise to the higher and purer method of living of the Hindu people.

He thinks that flesh-eating by Christian missionaries and their advocacy of a diet of cruelty-stained meat is a bar insuperable even to the higher caste Hindus listening to them. They even reply: "The habits of Christians are more cruel than the habits of Hindus, why then should we descend in the scale of life and adopt a creed which makes men brutal and cruel?"

Until Christian missionaries are willing to adopt the Pauline creed, Dr. Oldfield thinks that all the money spent on them will be wasted.

Dr. Oldfield lectured on Fruitarianism to large audiences in Bombay, Ahmedabad, Lahore, Indore, Agra, Tunagadh and other places, and during his whole time in India he lived as a Brahmin and with Brahmins, and not on one single occasion did he accept the hospitality of a European, so that he saw this life from within.

Dr. Oldfield hopes again to visit India, and take up active propaganda for the Order of the Golden Age.

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Four fashionable women, at a Washington City reception, were horror struck to find that each had on exactly the same style of dress. It is a social crime not to be original in clothing the body, but a greater social crime if you happen to be original in your way of thinking.

## THE SOUL'S EDEN.

**O**UR life's path is bestrewn with flowers as they bloom in the garden of our hearts.

Man himself is a flower from Eden; his soul a garden plot for the implanting of sweet immortelles that bring everlasting joy.

Good deeds are the seed to be grown, weeds being the effect of bad ones. Human souls may grow weeds in their ignorance of Nature's law. The cullings are the trials, misfortunes, sufferings.

Love is the law of perfect results, and life becomes a song to those who abide by its impulses.

When the flowers bloom, the carolling of Nature's hymns may be sensed through the fibres of the body as though they were strings of a harp, and played upon by angel fingers. It is Nature's sunshine kissing the flowers and expressing its joy for their perfect unfoldment.

God's garden has no decayed branches, and the human soul, patterned after this, elicits the attention of the Master Gardener, whose influence is sensed as a symphony, engendering that delight we term "happiness."

Paradise is within, and we are the tillers of its soil. We enter through the gateway of the heart, and should guard against admitting impure thought-forces.

The Flaming Sword is a warning against assumption or false pride; the planting of decayed branches that inherit disappointment.

The serpent is the tempter that leads love astray and makes of the heart a desert. But as no soul is ever lost, there is hope for the prodigal son.

What oases are to the deserts of earth, sacrifices are to the soul; they bring forth renewed life—a new Paradise within, that is promised to the wayfarer.

As the flowers begin to bloom, life becomes a joy, and all that once seemed dark, takes on a bright hue. The fragrance of the soul is sensed without, and we know that it is the influence of a higher existence coming in touch with our own.

The light of immortality has been revealed.—Arthur F. Milton.

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The celebrated surgeon, Dr. Lucas Champouiere, of Paris, has ascertained that one of the principle causes of appendicitis is the use of flesh foods.

Right thoughts and actions create our Heaven.

## THE PATHWAY TO BEATITUDE.

JOHN P. COOKE.

**B**EFORE we can love the highest, we must apprehend the highest. Love of any being is impossible without the knowledge of the nature of the being. When the apparane life, or ego, is aware of its true, essential nature, it begins to love that which is unchangeable and unismal. The power of the soul to rise into the Inner Beatitudes of Being arises from the just and generous performance of deeds of pity, mercy, justice, love.

The soul longs for fellowship with its true kindred. Fraternal affections inspire the desire for universal association. As A. J. Davis has said: "In its natural state of action it responds heartily to the Golden Rule or Gospel synopsis—'Love to man and love to God.'" Thus, growing in spirit substance we are far beyond the reach of trouble and of misery. Even when the clouds are darkest, we know that the sun still shines beyond them.

Happiness is the reflection of the Divine Nature on the mind which is harmonious—undisturbed by desires, passions or anxieties. It is the flower of spiritual freedom. It cannot live in slavery. It cannot blossom in the bondages of ignorance, delusion, selfishness and other imperfections. "The realization of the Atman, or the Eternal Truth, produces a revolution within us. At that time all the knots of desires for transitory things are torn asunder; all doubts cease forever; all questions are solved; and the soul becomes free, emancipated and perfect."

The way to such a life of blessedness is also described: "That realization will come through constant hearing, constant thinking, and proper meditation."

First of all, hear constantly and repeatedly that your true life is divine, immortal and perfect. Constant hearing will bring before your mental eye this ideal, and then you will begin to feel it.

Secondly, think of your present conditions and compare them with your divine nature. See where you are; how far you are below those high ideals. Meditate on the Being who is Pure Light. Concentrate your mind on that Divine Being, on your true nature, and on the True Life whose reflection the apparent life, is; meditate on the central truth, Divine Unity and unite the apparent ego with that Perfect Life, that Perfect Love and nature from which

proceeds all true love, life and blessedness, holiness, happiness and peace. All true life lives on forever, and everywhere. Train your inner ear to the fine Emersonian alertness that you too can say:

"Let me go where'er I will  
I hear a sky born music still.  
It sounds from all things old,  
It sounds from all things young;  
From all that's fair, from all that's foul.  
Peals out a cheerful song.  
It is not only in the rose,  
It is not only in the bird;  
Not only where the rainbow glows,  
Nor in the songs of woman heard,  
But in the darkest, meanest things,  
There alway, alway something sings,  
'Tis not in the high stars alone,  
Nor in the cups of budding flowers,  
Nor in the redbreast's mellow tone,  
Nor in the bow that smiles in showers,  
But in the mud and scum of things  
There alway, alway something sings."

Your soul refuses to be at peace among changing things; it feels a Divine hunger for the permanent. It starts on a crusade for the perfect, the absolute. The man must march, because there is something within him that screams for satisfaction—the eagle scream. You are seeking satisfaction, not amusement; emancipation, not temporary relief; regeneration, not dissolution; wisdom, not forgetfulness. The whole nature must be illumined, not hypnotized.—George Edwin Burnell, in Christian. [If you want to wake up and find yourself, subscribe for "Christian," (\$1.00 a year. Address: Thomas J. Shelton, 1657 Clarkson St., Denver, Colo.) Thomas J. Shelton will surely wake you up—you may be enjoying your sleep and it may make you very angry to be aroused, but when you are fairly awake you will be very glad.—Ed.]

It is said that genius and insanity are close kin to each other. Those who are the most sensitively mediumistic are the geniuses of the world, because they are in closest touch with the spiritual spheres, whose masterpieces can be impressed upon them; but, being sensitive, they are also liable, under adverse conditions, to be impressed by undeveloped spirits and are thus easily put out of mental balance.—L. A. M.



### THE INHARMONIOUS SOUL.

**T**HERE are millions of miserable people in this world—miserable both in mind and body—and in every case they are authors of their own misfortune.

Let us analyze for example the being who is constantly scolding about everybody and everything, as an individual he is cross, touchy, crabbed and unhappy, and looks upon existence as a sort of servitude in an unenclosed penitentiary; himself a convict, who is serving out a sentence pronounced by an anthropomorphic deity because of the ancient transgressions of Adam and Eve. In such a heterogeneous condition of mind where conflicting thoughts make his brain a bedlam of discordant impulses, he is at once out of tune with everybody and everything, himself of course included. With him the sun is either too hot, or not hot enough; the weather is never to his liking; his neighbors are mean, stingy and unsocial; his dog and cat flee from him as they would from the proverbial bad boy armed with a sling-shot; his aura is completely filled with pessimism of the rankest kind, and in his faultfinding frame of mind there is no person however angelic he or she may be in truth, but is full of deceit and blemish from the standpoint of our brother, the miserable man. It is indeed a terrible thing to be out of tune with oneself. Out of tune with oneself is out of tune with the universe.

Now the law of the universe is understood and administered by wiser beings than man as we know him. Consequently we see only regularity and harmony in the movements of the earth body and the solar system. If discord ruled those systems but for a moment we could easily imagine such a percipitation of evil as would annihilate all created things; creation itself being a result of order and harmony. Order is said to be "Heaven's first law." If order, then harmony, because we cannot conceive of one expression without the other. Now, as man is a microcosm of the Macrocosm, it follows that in order to rule his universe, which is made up of millions of individual and intelligent molecules, he must at once get in touch with the harmonious law which governs the larger systems of which he is but an epitome. Bear in mind in considering this question, that there is but One Life, and that all else are only manifestations of it. The law is Love. It is the antithesis of hate, fault-finding, discord, and

uncharity. The man who does not understand how to rule his universe is a victim of his own ignorance. He is unsuspecting of the law of being; he doesn't know the power of thought in his kingdom, for good or bad; he has no conception of the "Builders and Destroyers"; to him the law of duality in nature is a myth or has never been suspected; he has studied effects, when he should have studied causes; he may have imbibed the doctrine of separateness when he should have conceded the principle of unity; he has hated when he should have loved with the Universal Love which is the peace that "passeth all understanding"; he has been individual in his thought, when he should have been altruistic; he has doubted when he should have trusted his intuitions of right; in short, he has sent out wrong and unharmonious thoughts, one after another, until in fact his microcosm has been devastated by anarchy and treason, and rebellion against his Higher Self has made his kingdom a playground for the legions of "Destroyers"—a tangled web of perverted thought, separating his lower nature from his divine self, until it is small wonder that he sees no good in any one or anything. Shrouded in the fog of his own ignorance and conceit, he has simply spun around and around in his tub in the mill-pond of non-progress. But he is not lost. Let him turn about and "Seek the child-like state which he has lost." Let him lift his eyes toward the shining gates of the "New Jerusalem" and seek by interior communion to reach the divine law of harmony, and thereby be transformed "into a new creature."

Every Ego is the author of his own destiny. As he thinks and acts so depends his weal or woe. Learn to "Love thy neighbor as thyself," work unselfishly for others; trust, have faith; do good; develop your intuitional self, remembering, as Christ truly said: "the kingdom of heaven is within you." Think good thoughts. Exclude by practice of concentration of mind the evil pictures that are almost constantly being thrown upon the mirror of the brain by the "shadowy hosts"; make your neighbor love you by first loving him. Learn to love, and forget to hate.—H. G. Guild in New Age Herald.

The punishment of every evil thinker and doer is that each evil that he thinks or acts, finally comes home and metes out punishment to him.—L. A. M.

## SPIRITUAL PROGRESSION.

J. H. LUCAS.

**C**O-OPERATION with the law of evolution and aspiration is essential to the unfoldment of the Divine Life within. The latent moral possibilities must be awakened into life and activity, regnant with unselfish desire, purposeful and all aflame with zeal to advance the interests of mankind. Then the best and truest in the soul is in the ascendancy.

Every one is born into the world in the Divine likeness in the germinal state, and it is for education in all its diversified appliances and the experiences of life, in its numerous phases and manifold conditions, to bring out in maturer development and glorious fruition and approximate perfection the dormant angelic powers within.

There need be no discouragement whatever in making this high endeavor, if the conditions of persistence and self-denial have been established, because the cultivation of the inner spiritual powers is as readily accomplished and their growth as normal as the literary and scientific education of the mental faculties. All comes in accordance with the laws of our being and effort, and is not in any way supernatural or extraordinary, but comes forth into manifestation as legitimately and naturally as the growth of cultivated flowers.

In proportion as the work of spiritual unfoldment advances, the horizon of one's perception is enlarged and becomes more illumined as the discoveries of truth are more clear to the disenthralled understanding.

The realm of moral beauty, and Infinite Harmony, open up vistas for investigation and pleasing contemplation. Under such circumstances it is very easy to guard against harmful tendencies, and cultivate a steady determination not to yield to them, and this, if persevered in, will lead to their certain extermination. And thus little by little, ever gaining step by step, does the struggling and earnest soul rise to a higher plane of consciousness and happiness.

All nature shows that progression is gradual and comparatively slow as a rule. Man belongs to the great system of Nature and he is not an exception to the law in this respect. His physical body matures slowly, as well as his mental endowments, and his spiritual powers, the highest department of his being, are devel-

oped very slowly. And yet there is no reason for discouragement but every reason for hope. Through every effort however small, by every sincere desire though it may be faint, a little advancement is made.

"Heaven is not reached at a single bound,  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to its summit round by round."

My son, look facts straight in the face. Don't blink facts, like your poor uncle—the ostrich. The world pretends it wants truth. Don't you believe it. It is only a pretense, a sham, a lie. It is all hypocrisy. Society is a huge hypocrisy—with exceptions. Politics are a huge hypocrisy—with exceptions. Religion is a huge hypocrisy—with exceptions. This is the age of hypocrisy—the age of humbug. Good papers perish. Nobody supports them; this is the reason why so many New Thought papers drop off and become defunct. Good books perish; nobody reads them. Good men perish; nobody wants them. Bank notes survive; they are read eagerly. Bank notes mean pelf. Pelf means pleasure, profit, position. Pelf is what folks want. Who wants Truth now-a-days save a few old (new) fashioned folk. My son, look facts straight in the face. Cease looking for plums on a thistle. Cease looking for flowers in mid-winter. E'en the "World's Advance Thought" exists only on sufferance. It lives in a hot-house. In the hearts of a few good men; in the hearts of a few good women—Abel Andrew.

The question is so often asked: "Why don't the higher intelligences tell us about those more exalted states of being?" Those who can receive information from higher spheres are given it, but no one is able or willing to receive knowledge from any higher sphere of intelligence than that which is a remove above his own. Take people on an undeveloped plane of spirituality and they will seek advice from undeveloped teachers on a similar plane of unfoldment. They disregard and are blind to anything of a more refined nature. Men on the selfish, undeveloped plane of being will always hearken to one who flatters their selfishness, in preference to heeding the lessons of those who would eliminate selfishness from their natures.—L. A. M.

Hope shines brightest where Love reigns.

# THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

## THE UNIVERSAL REPUBLIC.

*Only he who would not be a Despot is fit to be a Freeman.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

For The Universal Republic.  
FAITH.

T. SNEEDON ADAMSON.

I ASKED of the lingering star:  
"Last gem of the night's rich mine,  
What faith finds your flash so far?"

The answer came: "I shine."

I asked of the upland stream:  
"Pray, what is the faith you know  
To lead you in seaward dream?"

The answer came: "I flow."

I asked of the simple flower:  
"Say, what is the faith you hold  
To keep you in perfect power?"

The answer came: "I unfold."

I asked of the slumbering seed:  
"When you wake from earth-bound night,  
What is the faith you will heed?"

The answer came: "the light."

When the ideal white peaks gleam,  
This is the faith we need,  
The faith of the star and stream,  
The faith of the flower and seed.

When I hear an individual saying: "I don't see anything new in all these 'New Thought' publications. It is all the same old story, that I have known from childhood," I know that that individual needs to get beyond knowing, and be the truth he knows. That which is alive and growing is always "new" every day.

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If "he that thinketh an evil hath already committed it," then the newspaper that publishes an evil has committed it as many times as it has readers, for it puts the evil in their minds to think about.

## TRUTH THE GOAL.

THERE is a perfect correspondence, in a certain sense, between the physical and spiritual senses. With the physical vision we see incarnate spirits; with the spiritual vision we see discarnate spirits; with the physical ears we hear physical sounds; with the spiritual ears we hear spiritual sounds.

To see and hear a discarnate spirit is not the highest spiritual attainment (as so many believe), any more than seeing and hearing an incarnate spirit is the highest attainment in the material world. The highest endeavor, in both worlds, is to be able to perceive Truth and put it into practice. Truth is equally valuable in both spheres of existence, and its attainment creates happiness.

The ignorant and thoughtless see and hear like animals, and, like them, they do not utilize the lessons of Wisdom that are set before them on every hand.

A materialized discarnate spirit, of itself, is no more wonderful than a materialized incarnate spirit.

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The God-Power, within each human being, is no more unattainable than the power to become a musician, a painter, a sculptor, a mechanic, etc. It may take years of training to become a finished musician, but when he is perfected he can play any melody on demand. So it is with the God-Power. Make the being Godlike, by cultivating Love and Wisdom, and, when it is perfected, it can do things by the mere fiat of the will, that would be impossible for those to do who have not reached that standard of excellence.

\*

\* \*

Faith is Love's twin.—LUCY A. MALLORY.

## UNFOLD THYSELF.

**B**UT very few people in this world realize that the individual must develop on earth, physically, mentally and spiritually, and that he must do all the unfolding himself; just as he must learn to walk, eat, hear, etc., for himself. The infantile stage (the helpless stage) of existence is the only period when the body and mind are dependent upon others, but even the infant must eat and sleep for itself.

Spiritually, the race has been in the helpless stage of childhood. It has depended upon a Jesus to save it from the consequences of its wrong thinking and wrong doing. For this reason it has been blind to spiritual truths, for no spiritual truth is comprehended until it is lived. For nineteen hundred years the individual Christian has repeated over and over again the creedal dogmas of sectarian Christianity, encasing himself in a shell of error, until he has excluded all spiritual light from his being; and, owing to this, the Christian does not realize that "the Kingdom of Heaven is within," or that the Golden Rule can be lived. Time does not limit the power of a truth. Truth not lived is like food not eaten—it is of no avail.

Religion is a life of physical and mental-spiritual purity. The vagaries in the beliefs of members of all religious systems come from falsely imagining that some one outside of themselves is going to save them from their ignorance and weakness.

In Spiritualism there are numbers who, having let go of the belief in an atoning savior, yet make no effort to unfold the spiritual nature and live the spiritual life, but fall into a similar delusion—that a "spirit band" can save the individual and protect him from the evil consequences of his wrong thoughts and acts.

Individuality is of the spirit; personality is of the body. The animal personality, not knowing the individuality of the spirit, wor-

ships the person of some one who he thinks knows more than himself and endows him with dominating power; hence, a personal Jesus, personal "spirit bands," etc.

This material world, with all the grandeur, beauty, magnificence, knowledge and power it contains, has no existence for the infant living in it, yet unconscious of it, neither have the ineffable glories of the spiritual spheres any existence for the spiritual infant (the animal man) unconscious of its spiritual nature. It is plain that the physical infant must grow its bodily organs and faculties to become conscious of the material world. And so must the spiritual infant unfold its spiritual organs and faculties to be conscious of the spiritual world. Neither the physical or the spiritual infant unfolds its organs and faculties by dying, but by living.

Ignorant incarnate and discarnate spirits are looking outside of themselves for spiritual unfoldment to be given them as a gift, when it can only be evolved through growth—exercise and cultivation of their spiritual organs and faculties.

Spiritualism is the Universal Religion, for it includes all religions—past, present or to come—and it also includes all that denies religion. It saves every one everywhere—nothing is left out or lost or annihilated, but sometime, somehow, all get into the Kingdom of Happiness, conscious of their immortal worth. There is no way that can be taken but will finally lead into the Kingdom.

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\* \*

The progressive change themselves; the unprogressive always want to change others. Thus true religion causes the individual to save himself from misery, by transforming the disorder within him into order; while false religion causes the individual to try and save himself hereafter, by getting others to believe the same as he does.—LUCY A. MALLORY.

## AID FOR THOSE IN NEED.

**A**RRANGEMENTS have been made whereby the sick and distressed, or any one needing help in harmonious unfoldment in any direction, may receive assistance to help themselves by writing to The World's Advance Thought, 193 Sixth street, Portland, Oregon, and stating their needs.

The full name must be given, and a 2-cent stamp enclosed for reply.

Those who desire this assistance are required to devote at least half an hour each day to silent soul-communion, sending loving thoughts to those sending the assistance; for in order to get the assistance, there must be mutual reception between the giver and the receiver, and unless the half-hour is steadfastly observed, the law will not be fulfilled, and the desired result will not be accomplished.

The silent half hour of Whole-World Soul Communion, on the 27th of each month, should also be observed by those desiring aid.

## INFLUENCE OF FOOD UPON MORALITY.

**T**HE influence of food upon the character and upon morality is one of the most powerful and far-reaching of the various factors which influence moral development. Byron recognized this, in a remark made to a poet, friend, who, while dining with him one day, was very earnestly engaged in carving a rather tough steak. The expression upon his face called forth from the master poet the remark: "My friend, does it not make you feel ferocious to eat beefsteak? When I indulge in flesh eating, it arouses a very devil within me."

One of the most remarkable observations which the writer [J. H. Kellogg, M. D.] has made respecting the relation of diet to mental and moral characteristics has reference to the relation existing between a flesh dietary and an appetite for alcohol and tobacco. Hundreds of instances might be cited in which men who have been addicted to alcoholic beverages, found themselves wholly relieved of the craving for artificial stimulation, within a short time after discarding a flesh dietary, by eating only fruits, grains, vegetables, and other natural food products. A man who had not previously passed a sober week for several years, but who had kept sober for three

months on a strictly nonflesh dietary, remarked to a friend one day that if he were going to start on a spree, the first thing he would have to do would be to eat a big, rare, juicy beefsteak to give him a "whisky appetite." Hundreds of similar cases might be mentioned, in which the appetite for alcohol has entirely disappeared under a non-flesh dietary.—Excerpts from an editorial in "Good Health," Battle Creek, Mich.

## DR. TANNER, THE FAMOUS FASTER.

**D**R. HENRY S. TANNER, who attained a world-wide fame some years ago by fasting forty days in New York, under strict test conditions, lectured on Sunday last at Blanchard Hall, under the auspices of the Los Angeles Vegetarian Society.

The doctor proved the claims of Vegetarianism by many facts and arguments, but more than all by his appearance and presence. He is seventy-two years old, ruddy complexion, compact as a prize-fighter, and vigorous as a man of forty. The most robust young man in Los Angeles would have looked like a number two by the side of the doctor.

The doctor said the sin against the body is probably the unpardonable sin. Many people are walking pig pens and beer barrels. Cholera, scrofula, cancer, and many diseases would die out if men would quit eating meat, especially pork.

Most meat is diseased. At Cincinnati he made an examination and found that eighty per cent. of the hogs killed had ulcers on the liver.

There is no economy in flesh eating. On the contrary it is wasteful. It takes twenty-two acres to raise flesh to feed one man. The same land in wheat would feed seventy-two persons and in oats eighty.

He paid a high tribute to the Japanese who are healthy, vigorous, kindly people, among whom rudeness and cruelty to wives, children, and animals is unknown. They are, as a rule, Vegetarians. On a few tea cups of rice, the Japanese will draw a man sixty miles a day.

The doctor claims that flesh-eating is the cause of dypsomania, and that here is the place for the W. C. T. U. to work.—The Los Angeles News.

The less one aspires and inspires, the sooner he will expire.—L. A. M.

## STATE SOCIALISM.

WALLACE YATES.

**M**ORE and more is developed a tendency of the people to lean upon the government, to look to officialism for aid in material enterprises. Example, which so terrible shows in the wreck of all past centralized governments, has no deterrent effect on the modern enthusiasts who howl for a state socialism, under which "their liberties must be surrendered in proportion as their material welfares are cared for." In America, a great political party by making "protection" the corner stone of its platform has educated the masses to look to a central government to build up the industries. In Germany, a military system which feeds and clothes every man for a term of years has had an even greater effect in making men lean upon government for support.

Socialists, seeing the greed and oppression of those captains who now control vast industries, assume that relief can be obtained for the masses only by a still greater concentration, the governmental control of all forms of wealth production. Wherein they expect greater freedom and happiness for the individual under a dominant officialism which shall take the place of our Morgans and Rockefellers, is never made clear. Trades unions and all forms of organization now existent for material objects, "find that subordination almost military in its strictness is needed to secure efficient action," and the rights of an objecting minority must be ridden over, "for divided councils prove fatal to success." Says Herbert Spencer: "The machinery of communism, like existing social machinery, has to be framed out of existing human nature; and the defects of existing human nature will generate in the one the same evils as in the other."

The most beneficial feature of the new Mental Science is its insistence on the development of the individual, the only true foundation for a correct social state. The difference between it and state socialism is the difference between "the people who lift and the people who lean."

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"Anubis: The Occult News and Review," monthly. Price 50 cents (2 shillings, 6 pence) a year. Edited and published by Florence L. J. Voisin, 14 Arcadian Gardens, Wood Green, London, N., England, G. B. Contains many interesting articles on occult subjects.

## DISINFECTION VS. VACCINATION.

**D**R. M. FRIEDRICH, Mayor Tom Johnson's new health officer, who, I told you last January, had given up vaccination and by disinfection had rid Cleveland of the smallpox for six months, is reported in the Transcript of April 9, as saying:

"It affords me great pleasure to state that the house-to-house disinfection freed Cleveland from smallpox. Since August 23, 1901, to this very hour of writing not a single case has originated in this city, but seven cases were imported. The disease raged here uninterruptedly since 1898. We relied upon vaccination and quarantine as the most effective weapons to combat it, but in spite of all our efforts it doubled itself every year and was in a fair way of repeating the record of last year, as in 1900 we had 993 cases, and from January 1. to July 21, 1901, the number amounted to 1223. On this date I was called to take charge of the health office, with seventeen cases on hand. I had been in the city's employ ever since 1899, and it had fallen to my lot to investigate and diagnose most of the cases of smallpox that occurred in Cleveland. During that time I observed that, after disinfection with formaldehyde of a house in which we had found smallpox, never another case could be traced to this house. On the other hand, vaccination had given us many untoward symptoms. Frequently it did not "take" at all. One-fourth of all cases developed sepsis instead of vaccina. Some arms swelled clear down to the wrist joint, with pieces of flesh as big as a silver dollar and twice as thick dropping right out, leaving an ugly, suppurating wound, which to heal took in many cases over three months. Finally, four cases of tetanus developed after vaccination, so that the people became alarmed, and rightly so.

"I laid these facts before Mayor Johnson and proposed to stop vaccination entirely and instead of it disinfect thoroughly with formaldehyde every section of the city where smallpox had made its appearance; also to give the city a general cleaning up. The mayor not only consented to my plan, but also gave me all aid needed."—Rockland (Mass.) Independent.

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"The Light of Kosmon," monthly, price \$1.00 a year. Published by the Order of Emethachavah, Denver, Colo. A magazine for the analysis and synthesis of life and death.



## MY CANARY BIRD.

**A** BALTIMORE lady asks me to say something for caged canary birds kept in the hot sun, neglected and suffering.

I believe that cruelty to a caged bird is a sin in the sight of God; and if those who do it, or permit it, are not somewhere accountable, there is no such thing as justice.

I have a canary myself. I would not take a thousand dollars for him if I could not get another. I permit him to fly about our rooms several hours a day. I don't starve him on poor canary seed; I feed him what I think he would like if he could help himself—crumbs of coarse bread and flour bread, crackers, fruit, lettuce, chickweed; and he takes just what he likes, and refuses what he doesn't like, and is tough and strong and happy as a bird can be. I have had him now going on three years. He plays with me, comes to my fingers, shoulders, head. I chase him, and he chases me, and sings little songs of triumph when I fail to catch him. I never leave him in the hot sun. I never hang him up in a hot room to suffer and wilt. I never put him in a cold room to shiver. If he were sad I should be sad; and if he should sicken and die, I should shed more tears than I should over some or those who abuse little birds and other so-called dumb creatures. I make him very happy when he is caged, by giving him a little mirror, which I so hang that the sun or lights shall not dazzle him. When I want him to stop singing I always give him the mirror, and he will stand and look at his pretty self hours together, and keep perfectly quiet.

He sings in the morning his happy song of thanksgiving, and just before sundown his evening hymn, and sometimes later I hear his soft, sweet notes, as though he were saying his little prayer to his Maker and mine.

As I believe in an omniscient God, without whose knowledge not a sparrow falls to the ground, so I believe that I shall be held accountable for the happiness or unhappiness I may bring into this little bird-life that God has kindly given to make my life happier.—From Mr. Angell's Autobiographical Sketches.

"Who makes criminals?" The thought-forces of the selfish majority intent upon hatred, revenge, greed, lust, etc., materialize criminals, just as surely as thoughts create battleships, guns, dynamite, etc.—L. A. M.

## COSME COLONY.

**A** STUDENT of Thoreau is more likely to settle down on Cosme than a disciple of Carl Marx. Economics may be a necessary study for the State Socialist—hundreds of books devoted to that dismal science, lie in our library unasked for, a prey to bookborer and moth. While teetotalism, co-operation, and communism, are excellent planks of the Cosme platform, we do not sing about them, preferring they should work unconsciously, like the vital movements in the body physical. Most of us have come to Cosme, out of the roam and froth of political and industrial strife; experience has taught us that no colony can be healthy, fed on the husks of such discontent. Reform of any lasting good, must begin in our individual lives, the correction of one bad habit in our lives, is worth more than a majority at the poll, or a strike won. A worse disease than the curse of capitalism, is the social cancer, that is eating out the heart of the super-civilized Nations; the only cure for which, is a return to Nature. Those desiring this real and lasting reform, will find a pleasant path in Cosme. She offers true wealth, in the shape of liberty and leisure, with freedom from the carking cares of life. Those content to cultivate a certain simplicity and trust in their lives, will find in Cosme a flow of health and happiness.—Cosme Monthly, Cosme, Paraguay, S. A.

[This brave and honest little colony would like to exchange its monthly paper with all progressive publications. Our contemporaries who desire to exchange will please take note of the colony's address: Colonia Cosme, Paraguay, S. A.—Ed.]

Marriage among the members of the New Race will not take place until woman has mastered the Religion of Love, and man has mastered the Science of Wisdom. Their marriage will take place when they are both fully matured, and are capable of bringing into the world "the sons and daughters of God"—veritable angels of Heaven.—L. A. M.

Death is the great dread and terror of the majority of people, but the hatred and ignorance and lust and strife that lead to death (for death is but the culmination of cultivated inharmonies) they foster and cling to as dearer than life.—L. A. M.

## THE PASSION PLAY.

**W**E have read with a great deal of interest Rabbi's Joseph Krauskopf's lectures on "A Rabbi's Impressions of the Oberammergau Passion Play." The Rabbi affirms that its most prominent feature is to create a deep-seated hatred toward the Jews, and to that end the most palpable and gross misrepresentations of Jewish customs, laws and history have been resorted to. The Romans in the drama are everywhere shown up in the best light, and the Jews in the worst.

The Christians who believe that "Jesus died upon the cross to save them from their sins" should love the Jews, if, as they claim, the Jews were responsible for his crucifixion, for without the crucifixion the myriads of Christians who have passed over since the time of Jesus Christ would have been lost, and there would be no salvation for those on earth today. To crucify the Christ, then, was a Divine inspiration, and not a crime.

## THE NEWSPAPER'S RESPONSIBILITY.

**N**EWSPAPERS are considered the legitimate disseminators of reliable and interesting news. There is a line of demarcation between news which is proper matter for publication and that which should be excluded from the columns of every respectable journal, and those which are not respectable should be suppressed; if not by law by popular disapproval. Discretion plays an important part in another phase of the subject. Rumors and intimations which may have been set afloat by some evil-minded individual are too often indiscriminately siezed upon by the average reporter, worked up into a sensational account, and placed before the reading public regardless of whom it may injure. Sometimes common justice demands the publication of news derogatory to individuals. Then it is allowable, but under all other circumstances the publication of private doings, so colored as to cast reproach upon character, is deserving of severe condemnation.

Are honor and virtue gems of such rare setting in the character that every opportunity must be watched by the millions, who possess them not, to defame those who have them? Mark this fact, that defamation never proceeds from a man or woman whose character is above reproach. When you hear an individual slander another, set that person

down as one whose record exposed to view would reveal some disgusting blotches.

There are men who sneer at virtue, but they have not the elements of true manhood, there are women who have become hardened in vice, but they are not specimens of womanhood. On the other hand there are men of such sterling honor that they would scorn by word or act or intimation, under the most exclusive circumstances, to violate properties of refined society. There are ladies, also, who enjoy the society of the opposite sex, who have a free and frank manner about them, and who do not hesitate to entertain their gentlemen friends or their husband's friends alone, in their parlors, but whose characters are as pure as the driven snow. To think otherwise is to insult and outrage manhood and womanhood. There is a great deal of honor in the world, and it is only those who have none of it that declare its absence.—Review.

The beneficent influence of humane effort in connection with public school work can hardly be overestimated. Children, except in rare instances, are not wilfully cruel. They are led to inflict suffering upon each other, and upon animals in the first place through thoughtlessness, and afterwards from habit. Specific lessons in humanity are wanting, while object-lessons in cruelty are met at every turn. Proper instruction in the rights of every living creature—the first of which is to live its life, and the next to be spared all needless suffering, whether through alarm, spoliation or bodily pain—will make the average child the friend and champion, rather than the foe and persecutor, of the so-called "lower creatures." The organization, therefore, of "Bands of Mercy" among the children of some of the public schools for special training in these lines may be hailed as higher educational effort that can hardly fail to bear fruitage in lives of tenderness and justice.—Oregonian.

Man has been running so long in grooves that he thinks it impossible to get out of them, but the grooves are all being broken up, and dire necessity will compel him to form new and better habits. If Nature appears to be cruel, it is that he may learn the lesson of love and good will to all life, and that he will no longer inflict upon others that which he does not want inflicted upon himself.

"The Spiritual Reformer and Humanitarian," monthly; \$1.00 a year; 15 cents a copy. Mrs. Susan J. Finck, mortal editor; James M. Finck, spirit editor. Published at 409 21st street, Galveston, Texas. A truly spiritual magazine, containing sixty-six pages of well written editorials and selected matter. The spirit message department is very good indeed. Mrs. Finck, the medium editor, is seventy-three years old, but her writings have all the freshness and vigor of youth, and the loving influence that emanates from them cannot fail to impress the reader that she is a woman of a high order of spirituality. Her magazine is a new beacon light to point the way to spiritual truth.

Hardly had the ashes of the great Vegetarian Sanatorium, at Battle Creek, Mich., cooled, when plans were already laid to build better and more perfect structures and appliances for the sick, to cost a quarter of a million dollars. Vegetarians owe a debt of gratitude to Dr. Kellogg for his vast labors in the cause of Vegetarianism that they never can repay. The Seventh-Day Adventists have done more for justice to animals in the advocacy of a non-murdered diet than nearly all the other Christian sects put together.

Mr. E. Marsh Stiles, publisher of "Wings of Truth" writes that he is printing 60,000 copies of that popular occult magazine, but intends to bring it up to 200,000 and over, monthly. He has added a new department to its other interesting features—the Science of Chromoscopy. Several valuable prizes are being given away in his Graphology Competition. Price of magazine is \$1.25 a year. Address: E. Marsh Stiles, 12 St., Stephen's Mansions, Westminster, London, England. G. B. Agents will be given a liberal commission.

Many of our readers have heard of the great liberal preacher, Dr. J. E. Roberts, and the Church of this World, of Kansas City, Mo. They can now have the pleasure of reading Dr. Roberts' sermons in "The Philosopher," the new, official organ of the Church, edited by the Doctor and C. F. Eldridge. "The Philosopher" is doing splendid work in emancipating the creed-bound. Price, \$1.00 a year; 10 cents a copy. Address: 426 and 427 Beals Bldg., Kansas City, Mo.

Frank T. Allen has changed the name of his monthly journal, "Agreement" to "Abandonment." That is to say that he has gone up a spiritual step higher to revel in the sunshine of Freedom and Love. Lovers of Truth should help sustain his new venture. Price 50 cents a year. Address: Frank T. Allen, 10 East 14th Street, New York.

We congratulate Brother Conable on the handsome appearance of "The Pathfinder," which is now a large, 24-page magazine. Only one dollar a year, and it is filled with price-less truths. Address: Edgar Wallace Conable, Roswell, Colo.

Arthur F. Milton, whose articles in The World's Advance Thought our readers have so much enjoyed, has published in a pamphlet several of his best psychic essays—"What is Life?" "Love, the Life-Principle of Nature," "Psychometry," "Selfishness," "God." Price 10 cents. Address A. F. Melchers, Charleston, S. C.

"The Pacific Vendantia," monthly; price \$1.00 a year. Issued by the Vedanta Society, 770 Oak street, San Francisco, Calif. "Devoted to the propagation of the principles taught by the great seers of Truth and religious leaders of different countries, and illustrated by their lives."

"The Baby," monthly; price 25 cents a year. Edited and published by Albert O. McLaughlin and Carrie D. McLaughlin, 1325 12th street, N. W., Washington, D. C. Devoted to the philosophy and phenomena of the New Birth and metaphysical healing.

"Fulfillment," monthly; price \$1.00 a year. The Fulfillment Publishing Co., 730 Seventh Ave., Denver, Colo. It is the organ of the Colorado College of Divine Science and an exponent of the principles of right thinking and right living.

The "Light of Reason" is a leader in the "New Thought" movement in England and it wields a great power. The price of this magazine is \$1.00 a year. Address: The Savoy Pub. Co., Savoy Steps; Strand, London, England, G. B.

"Eltka," monthly; price 50 cents a year. Published by The Wright Co., Corry, Pa. This truly spiritual magazine has put on a handsome new dress and is much enlarged and, as usual, is full of light and wisdom.

"Natural Philosophy: A System of our Knowledge of Nature (with an Attempt to Explain the Mysteries)," by James Ferguson. Price 35 cents. Address: The Alliance Pub. Co., 569 Fifth Ave.

The Stockham Publishing Company has issued a new American reprint of Edward Carpenter's "Love's Coming of Age." Price, cloth, \$1.00. Address: Stockham Pub. Co., Chicago, Ill.

"Double Portion," monthly. Price \$1.00 a year. Edited and published by Harry H. Tobias, 603 Bigelow St., Peoria, Ill. New light for believers in creeds.

The "Humanitarian" (London, England) is doing valiant work in defense of the right of animals to kind and humane treatment.

To be "at war with God" is to oppose the good in all manifestations of Life, and to cultivate discord.

THE JOY THAT LEAVES ONE HEART UNBLESSED WOULD BE FOR MINE TOO SMALL.



#### LIBERTY.

**L**ET Liberty run onward with the years,  
And circle with the seasons; let her break  
The tyrant's harshness, the oppressor's spears;  
Bring ripened recompenses that shall make  
Supreme amends for sorrow's long arrears;  
Drop holy benison on hearts that ache:  
Put clearer radiance into human eyes,  
And set the glad earth slinging to the skies.

—Richard Realf.

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Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.

Vol. 15, no. 4

JULY-AUGUST, 1902.

The  
World's Advance-Thought  
AND THE  
Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

# THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

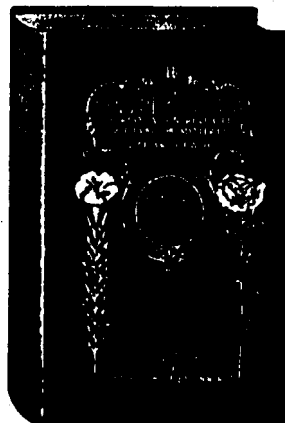
## SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all, who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:48 p. m.
Augusta, Maine	8:08 p. m.
Boston, Mass.	8:28 p. m.
Baltimore, Md.	8:08 p. m.
Burlington, Vt.	8:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	8:48 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:48 p. m.
Frankfort, Ky.	2:38 p. m.
Ft. Kearney, Neb.	1:38 p. m.
Fredrickton, New Bruns.	8:48 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	8:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	8:18 p. m.
New York City	8:15 p. m.
Newport, R. I.	8:28 p. m.
Norfolk, Va.	8:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	8:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.



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# THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

July-August, 1902.

PORTLAND, OREGON.

Vol. xv, No. 4 —New Series.

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### SOUL COMMUNION.

How pure at heart and sound in head,  
With what Divine affections bold  
Should be the man whose thoughts would hold  
An hour's communion with the dead.

In vain shalt thou, or any, call  
The spirits from their golden day,  
Except, like them, thou too canst say,  
My spirit is at peace with all.

They haunt the silence of the breast,  
Imaginations calm and fair,  
The memory like a cloudless air,  
The conscience as a sea at rest;

But when the heart is full of din,  
And doubt beside the portal waits,  
They can but listen at the gates,  
And hear the household jar within.

—From Tennyson's "In Memoriam."

Travel on with cheer!

There is, and always will be, to-day!

The last turn is ever the best!

Life's chances can never be lost—they may  
be postponed.

You may retain youth and health by your  
thoughts, or you may grow ugly by your  
thoughts.

Is it possible that any religion that cannot  
transform the Hell here, is capable of giving  
Heaven hereafter?

An "easy time," with Error as guide, leads  
to a very "hard time;" a "hard time," with  
Truth as a guide, leads to bliss.—L. A. M.

## OPEN THE WAY.

THE sky, or mental-spiritual sphere, of man's  
being is filled with countless worlds, contain-  
ing unimagined splendors. He must mentally  
soar into spiritual thought atmospheres to at-  
tain the consciousness of those boundless  
riches of his universe. With the wings of  
Divine aspiration he must cleave the stormy  
clouds of error in his mental sky that obstruct  
his vision, to become the Fountal Number,  
around which move the burning suns that  
make the soul-ravishing music of Celestial  
minstrelsy.

Ignorance is the giant burden that weights  
him to the earthly nature, and prevents him  
from realizing the spiritual harmony of being.  
When he closes his eyes in sensual sleep, he  
perceives the exhalations of his own impure  
thoughts, distorted by malice, revenge, greed,  
lust and other inharmonies that still pursue  
him with torturing persistency and leave him  
no resting place.

Man's spiritual being is as inaccessible to  
him as is the North Pole, until he lets the sun-  
shine of Love melt away the icy barrier of  
selfishness and hatred, then he will reach the  
longed-for Eden.

The upward gaze of the saintly being is  
not directed to the sky of earth when he com-  
munes with angels, but to the mental-spiritual  
sky within himself. He has all of Nature  
within himself, but spiritualized, and magnifi-  
cent beyond the poet's dream. He engages in  
no unseemly struggle for material things (of  
which he partakes only frugally), for he re-  
alizes that the boundless wealth of the uni-  
verse is within his being, and that external  
Nature (beautiful as it is) is but a poor pho-  
tograph of the spiritual reality within his soul.  
He realizes that the only elements that can  
stand in his way, are those he himself gener-

ates when he keeps his mind enslaved to corruption and impurity.

It needs no logic to convince any intelligent human being that Love is a good angel, and hatred an evil spirit. We need not look outside of Love and hate for angels and evil spirits, for these are involved in them. Therefore, good people, see all things as Love ("the pure in heart see God"); and hateful people see only the Devil and his Hell of hate. Every good is involved in Love—health, happiness and prosperity. Cultivate love enough and you own the universe. Every evil is involved in hate—disease, disaster and death. Cultivate hate enough and you make yourself useless.

In the consciousness of love man sees all things as good; in that of hatred he sees them as evil. Thus he has the power to harmonize or make chaotic his own consciousness, and as his consciousness is, so will the world appear to be to him. The soul in each is omnipotent. The power in each soul is in degree to its expansion in love. If but one soul sincerely and divinely loves everything in the world, he is virtually the Light of the World, and he has then the power within whose influence no evils—diseases, disasters and death—can operate, any more than night can remain when the sun appears.

I am the earth, I am the sky,  
The night, the sunshine and the clod;  
I am the master, and the slave!  
I am Divine, Almighty—God!

\*

\* \*

Life is Love Manifest, and according as to how much Love you manifest is your life happy. Thus a happy life does not depend upon living on earth or in the spirit spheres, but in how much of Love you manifest. The Immortal State of Consciousness is Love in its universal manifestation. People who leave the physical sphere of existence with hearts full of hate, live in a fashion, but they can know nothing of the Immortal State of Consciousness.—LUCY A. MALLORY.

### KEY THOUGHTS.

**F**ROM chaos to order is the fiat of Life.  
All things work easy with Love, and hard with hate.

When impurity runs riot it finally becomes a consuming fire.

Disease is not lessened, but increased, by writing, reading and speaking about it.

That which you send out from your being is of the same quality and character as that which you allow to enter it.

We look outward and see diversity; we look inward and see unity; but the focus of Light and its different rays are all One.

The steps in climbing a mountain are very arduous, but a misstep will send one rolling down its sides on to the jagged rocks below in a few moments.

Life's meaning will always be sorrow, affliction, discontent, unrest, until we can harmonize the whole being into perfect order.

The world is suffering more from intemperance in eating than it is from intemperance in the use of intoxicating drinks. It is suicide to die from overeating, as much as if you had taken poison, or killed yourself by any other means.

It is with a man who does not live harmoniously as it is with one who has fallen into the water and does not know how to swim—his inharmonious efforts prevent him from saving himself from drowning, whereas harmonious effort would have kept him above water.

If we would not pass judgment so thoughtlessly; if we would not be so ready to condemn; if we would be humane, stop all cruelty to animals, and do with all as we would be done by, we would never have any murderers to hang; there would be no need of penitentiaries, jails and insane asylums, and we would not need to keep enacting prohibitory laws. We would not have Whitechapels, nor saloons, nor drunkenness.—LUCY A. MALLORY.

## WHAT IS LAW?

**W**E may imagine Law to be something that has absolute motion; thus it cannot cease nor retrograde.

We know of but one condition to which we can apply this with absolute certainty, and that is Time.

Of course, we cannot handle it, and we may give reasons for not considering it as a factor. And there are other things as unimpressible, which cannot be ignored, as, for example, Intelligence, Will-power and Love.

Time certainly existed when nothing else did, and was as potent in progress as it is now.

If it had nothing else to operate on, it had Space, for even where there is nothing there is Space.

Thus Time and Space have ever existed, consequently have ever been factors in the universe. A beginning is thus inconceivable. But if Time has been the a priori creative power, it must be Law, or the cause of all that exists. Thus Time is Law, or Law constitutes Time, for all things depend upon Time for its being. And as all things created tend to perfection, which is synonymous with goodness, may we not just as well say that Law is Love, to be in accord with the soul's intuitive knowledge of the fact, where it asserts that "Love is the Law?"—Arthur F. Milton.

## PROPHETIC.

**A**BOUT six months ago, Mme. Lucie Grange, the editor of *La Lumiere*, (Paris, France), received the following message from discarnate spirits: "If the Earth quakes and is shaken by convulsions, and all the elements unchain themselves; if myriads of human beings are killed by cyclones and hurricanes, and cities and towns are destroyed, and if terrible disasters afflict humanity—even then the Earth should rejoice, for it is the darkness before the rising of the Sun. These things must be before the New Advent. As the Old Civilization dies, the New Civilization is born."

The house that the physical body lives in can be torn down and destroyed, but if the spirit builds itself a habitation of loving thoughts and kind acts, it will endure to all eternity, and nothing can harm the spirit dwelling therein.—L. A. M.

## NATURE'S INVISIBLE RESOURCES.

J. H. LUCAS.

**T**HE primal resources of Nature are in abundance and ever existing. All the elements and powers are in invisible, spiritual being, necessary for the growth, development and enjoyment of man, both as to his physical wants and spiritual improvement. One of the things of very especial urgency is that he should speedily learn to adjust himself to the necessary conditions through which he can reach normal relations with those occult laws and spiritual forces, which in their efficient operation, will bring into external realization the things imperatively necessary to happiness on the physical plane. All supernal causes and creative energy lie back in the spiritual world, and are unlimited in power and efficient operation. The resources, therefore, of the invisible and spiritual universe are inconceivable and immeasurable in their marvelous results and grand totality. This seems to be unknown to the great majority of mankind, because effects come only within the range of their perceptions, and original, primal, causation is ever veiled in mystery, or obscured entirely by ignorance.

It is utterly impossible for the finite mind to fathom the depths of infinitude, or measure the power and wisdom of the Infinite Spirit; because in the realm of spirit ever exist boundless resources and possibilities beyond all computation. And yet, doubtless, all knowledge can be obtained during this mundane life to answer the purposes of mortal existence. Because, by honest research, guided by the love of truth, one may so penetrate, and so clearly discover, the Eternal Principles of Nature underlying all phenomena that he may receive a complete emancipation from the darkness of superstition and false beliefs.

In contemplating the interior and invisible Life of the universe we discover both latent and active forces, unseen except through material manifestations, and that physical and outward changes are the products and external demonstrations of an invisible, and often, unimaginable and incomprehensible Power. This Power, in its spiritual essence—which ever eludes the keenest research of the materialist—is everywhere present in the measureless depths of infinitude, and is the eternally regnant life of the universe, undiminished by the expenditure of energy, pos-

sessing an utterly imperishable vitality.

There are no bounds to the Life permeating and encompassing all things. No sounding line can measure the depths of this shoreless ocean. It is not an empty, vacant Life; because in it all fullness dwells. It includes power, intelligence and infinite resources.

All material forms proceed from the deft hand and architectural skill of omnipresent Life. Look in whatever direction you will you behold the evidences of the handiwork of Life's incessant activity, faultless wisdom and unfailing energy. With generous exercise of unseen force it draws upon its boundless resources, and establishes everywhere, in vast profusion, forms of beauty and usefulness, from the smallest flower that blooms by the wayside to the greatest system of worlds that float in space. In a word, Life's possibilities have no limits and its resources are infinite. But how to manipulate and externalize the invisible elements of wealth all about us and utilize them upon the material plane for the benefit of mankind is a question of vast importance.

And yet we confidently believe that in the evolution of the race, and in the advancement of the arts and sciences, and in the progress of human discovery, the time will come when these questions will be solved. It will be when the world arrives at a knowledge of the existence of universal natural laws and how they can be rendered available for practical and useful purposes in every day material life. And, furthermore, when it is discovered that Nature has a vast reservoir of invisible elements and opulence of resources, which, if evolved into material forms, accessible to all of earth's children, would thereby banish poverty and want from our fair world, and as a consequence, destroy the immense train of evils which spring therefrom, we shall see that the race has taken a long step forward in the line of progress and happiness.

And as a prophecy of the fulfillment of this view of the future, we may note that occasionally, and at long intervals, some progressive minds, of independent thought, have left the worn and beaten path of fossilized conservatism and looked into the realm of the hitherto hidden powers and the wealth of invisible forces of nature, and by the wise and practical use of their discoveries have become the benefactors of mankind. Illustrating this, we may refer briefly to Dr. Benjamin Franklin,

the American statesman and philosopher, who was able by the power of his genius to discover some of the subtle, invisible forces of nature and practically use them for the benefit of others. He thereby promoted human interests. He did this in two ways. First, he stimulated inquiry along new lines of thought. Secondly, the knowledge and inventions he gave to the world was a legacy of immense value to coming generations.

#### BRING IN THE LIGHT.

**I**t is the duty of the State to help the criminal to become a man; and every criminal can become a man. There is just as much good in the lowest criminal as there is in the highest arch angel; the only difference being that in the former the good is dormant, while in the latter it is highly active. Bring forth into activity the boundless good that is latent in every soul, and the worst of evils will of themselves disappear. Bring in the light and darkness is no more.

Abolish the prisons and the workhouses, and establish in their stead institutions whose object it shall be to take the criminal and keep him until he has become a real man; to bring forth the best that is within him; but never to punish. And its methods for transforming the perverted minds into minds of culture and usefulness, should be, by giving a thorough course in mechanical, artistic, intellectual, moral and spiritual training.

We should not try to run away from this life because we find evil connected with it. The evil is our own making, the result of our ignorance. This ignorance we shall take with us into the unseen realms, unless we get rid of it before we go; and the ignorance that gives us misery in this life, will give us misery elsewhere. Let us proceed to banish our ignorance, and our miseries will cease.—Eternal Progress.

The Old House is being torn down, but the New Temple is ready for occupancy. Those who will not enter the New and partake of its happiness, must not complain of the discomforts of the Old, if they still prefer to cling to it. In the New, "my yoke is light;" in the Old, the burden is very grievous to be borne. Old habits of thought, feeling, action and diet—crude, corrupt and ignorant—must all be changed for the New and purer.—L. A. M.

## MEDIUMSHIP FOR ALL.

THEODORE WRIGHT, BRISBANE, AUSTRALIA.

THAT which God supremely and continuously desires is that every human being would become a medium for himself. The loftier the aim of any person the more is that person loved and favored by God. And He has placed Himself within such very easy reach of everyone, that they have only to discover where He is, and then diligently cultivate acquaintance with Him, and He will most gladly and lovingly meet and teach that one all the truth until he becomes a medium fully qualified to give it expression.

In the entire Universe there is nothing but God, and the various and differently graded creatures He has given being to, expressly that they might manifest more or less of Him, and thereby glorify Him. There is life or God everywhere, in the mineral, vegetable, animal and human kingdoms; very low in the mineral, higher in the vegetable, still higher in the animal, and yet higher in man. Everything having form and character, has life or God in it, giving and sustaining that form and character; and were God taken away out of either an atom or a world, that atom or world would immediately be *non est*.

It is by virtue of man's primal essence being God, that man lives, moves and has being. Man's triunity was thousands of years ago made very clear to man in the typical Jewish temple. The outer court typified man's body, the holy place his soul, the holy of holies his spirit. The central sun of the human system is the spirit which is God; but to connect therewith so as to become all that is possible thereby, the middle-man (the soul) must diligently, intelligently and intensively cultivate it; by doing so nothing can prevent one, many or all that do it, from being taught of God and becoming His mediums.

Man is generally so very low down and uninformed that in current converse he speaks of "spirits" in the plural, whereas in very truth there is only one spirit in the Universe; and that spirit is all power, all knowledge, and everywhere present. Souls are plural; there are many souls; and they are all being disciplined, trained, developed expressly that God may fill them as they grow and acquire capacity for His doing so. The thought of today is utterly confounding by the jumbling together of soul and spirit as if they were one;

soul is mediatorial between flesh and spirit, which are necessarily dire antagonisms. Spirit or God cannot and does not manifest through such an antagonistic medium; so soul was created to go under long and severe discipline and training that it might eventually be made fit, and win capacity enough to hold as large a measure of God—or the one spirit—as was possible. As the soul is filling a middle position between flesh and spirit, it will necessarily but measurably partake of the characteristics of both, so on its flesh side it will be semi-material and able to connect with and throw itself into the ways and thoughts of the flesh; and on its spirit side it is also semi-spiritual, and therefore able under competent guidance and direction to connect with and throw itself entirely into the ways, thoughts and motions of the spirit. The soul it is that has all the cultivation to do; it must sow to flesh or spirit, and will reap accordingly. Had not Christendom, as a whole, stumbled at the stumbling-stone of glorious truth, at the very outset, this mediumship for God would long have been history; as it is, man has been wholly diverted from it, and now covets to be mediumistic to entities too low down even at the highest to be of any real or lasting service to him.

To God darkness and light are both alike; God being all spirit, and spirit being God, there can be no difference whatever to spirit between darkness and light! This is a truth of immense moment to man today. God is Light, and in Him is no darkness at all. As He is everywhere, light is therefore everywhere. If we make distinctions between light and darkness that only shows how material we are, and it also shows how widely different are man's ways and thoughts to the ways and thoughts of God—or spirit! We flatter ourselves often that we are now in the image and according to the likeness of God; but if we only allowed facts by millions to tell us the truth we are dying to know, we should soon know—and that beyond the possibility of a doubt or a misgiving—that we are not and never yet have been in God's image and likeness, for when that is so we shall be at-one with Him.

The specialities of spirit are that it cannot grow or develop, cannot sin or suffer, cannot deceive or be deceived, cannot resist evil, but quietly retreats from and retires before it, biding the time when evil will stand corrected or killed, knows no distinction between light

and darkness, to it time is not, death is not, matter is not, save as temporary conveniences, and it is itself absolutely perfect and therefore changeless. These are some of the spirit's specialties, and the soul that learns to sow to the spirit, and attends to it with all diligence grows up into a medium for God, a medium of the very highest type, and then—and never till then—understands what spirit is, and what are its specialties.

This mediumship is graded; the lowest is a seer, because of seeing the Kingdom of God, but the one who is only a seer is not in that kingdom, nor is that one a medium for God. The least in the Kingdom of God is greater than the very greatest seer, for that least one, by virtue of being in the Kingdom, is a medium. In order to become a great medium one must first develop a great soul. The soul of man is related to the spirit as the ear of wheat is to the grain that fills it; a small ear can only carry a small amount of wheat. Present circumstances and discipline are to enlarge the soul in readiness for the time when it may be filled with the spirit. We talk as though we were filled with the spirit now, but actions declare the reverse. That which is only occult and not spirit we call spirit, and we do so because we know no better; not even those who are accepted as leaders and guides know any better. The words "if the blind lead the blind, both shall fall into the ditch" is a profusely illustrated parable today. The mire of worthless opinions and the slime of confusion shows on every hand in consequence of all having fallen into the ditch. That, however, is the beginning of the end. Things are at their worst and will soon be mended. He whose right it is to do it will not fail in his own good time and way, and then will mediums of this most exalted type be as numerous as they choose to be, and that will be soon; and the sooner the better.

### THE BLESSED LIGHT.

JOHN P. COOKE.

**W**HEN the dawning wisdom of our day, asks men to believe the glad tidings of Life—that Inner Life that blesses all it breathes on, we are chilled to find so many skeptics who ask: "How shall we know that light is light?"

The sunbeam is surely its own evidence; the star its own demonstration.

Then beauty is its own excuse for being."

The morning needs no attestation; it is its own miracle. But intellectual and moral illumination is not so plainly recognized. No revelation is needed to vouch for the sunbeam; but we cannot tell whether what claims to be knowledge is really knowledge; whether what presents a shining face is science; whether what immediately attracts and fascinates is truth.

This distrust of all light except the beam that we have, comes of our habit of using no other. The instinct for universal truth is impaired to the degree that it will not act. The hunger and thirst for knowledge decays. Men get to say: "Well, if this opinion of ours be not knowledge, we will consider it so. It is good enough for us; we are content to be no wiser than our fathers were. Find more if you can, but bring none of it to us." Thus the result is that our faith is not in light, but in what we have accepted, just because we are committed to it.

But the Light in Nature does not cease its regenerating offices; it redeems the world wherever it is permitted to fall. Point after point touched by its beam glows with radiance. The cold mountain peaks burn with beaten gold. It touches problem after problem and the darkness disappears! Touched with its loving ray men become human in their affections, care for their families, build homes, and slowly emerge from their bestiality into the lot of human beings.

Thus we may well celebrate the blessed, creative power of the All-Love-Light; we abhor the darkness and gloom and ignorance. Light is the parent of Life; strength, beauty and felicity come with the sunbeams. Light is the reviver, the cheerer, the Redeemer. Light is the universal disinfectant; the cleanser of Augean stables, the foe of disease; deadly to pythons, hydras, Nemean lions, Erymanthean boars, Creton bulls, Stymphalean birds and all the monsters of marsh and fen. Light is the modern Hercules! It expels doubt, fear, superstition, bigotry and that odium theologicum—which is so fatal to wisdom and spirituality. Light is the Saviour, the deliverer! "Walk in the Light that ye may become the children of the Light," was the injunction of Jesus, himself a child of that Light. Himself led through darkness and horror untold by the Holy Angel Light. The Day-spring from on high always brings healing on its benignant beams.



# THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

*Only he who would not be a Despot is fit to be a Freeman.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

[Dedicated most affectionately to M. C.]  
DREAM LIFE.

M. G. T. STEMPEL.

FATHER, I've lived my very best to-day;  
Now, take all my restlessness away;  
Relieve my mind from every crushing doubt.  
I'd have only Faith-Angels hov'ring 'bout  
My slumb'ring body when I go in quest  
Of my true friends, of things I love the best.  
How glorious it is like thought to fly  
From day-life, leaving every tear and sigh,  
All pressing debts (our sufferings), and find  
Freedom and peace!

In sweet dream-life enshrined  
Art thou my home!

Each morning I return  
That I my work may do, that I may learn  
The lesson of the day. Night brings release—  
A dear recess of happiness and peace.

Often I fret when time is to return  
And take my cross. Ah, Father, how I yearn  
To leave my body slumbering for aye!  
But when Thou callest, quickly I obey—  
Thou knowest best.

'Tis night! Touch Thou my eyes!  
Father, I long to reach my Paradise!

The Power that evolves all things is involved within them. The Supreme Power is thus interiorly involved, and that which is external is but its effect. Deity is the inner thought of one's mind, the inner feeling of his heart, the strength of the muscle, the nervous fluid of the nervous system, etc., for these interior forces create the being. What man makes is made from the outside; what Deity makes is made from the inside of all things. One who does not purify the finer forces of his being, is working in opposition, instead of in harmony, with Deity.—L. A. M.

LIKES AND DISLIKES.

THE mere emotional plane is the childish plane of life. Because a child cannot control its mind and regulate its thoughts, it is governed by the emotions of the moment. It likes those who give it toys and candies, and dislikes those who would not let it eat candy if it were not good for it.

Mankind, as a mass, are on this childish, emotional plane. The most popular religion is that which appeals to their emotions; but emotional religion is feeding people on spiritual candies, and the penitentiaries and insane asylums are full of the victims of this kind of religion.

In nearly all the affairs of life the masses are controlled by their emotions, or, in other words, their likes and dislikes, without exercising their reasoning faculties. Likes and dislikes are poor educators. How many there are who like those things which degrade them, and entail endless miseries upon themselves and others; while they dislike that which is the best for their welfare and upbuilding.

The leaders of men, today, are those who appeal to the emotions of the masses—to their likes and dislikes. Most people think that to use reason is to defend what they like. But any one who thinks, can readily see the detriment of adopting this standard as the ultimate of existence. Everything that has any real value requires much thought and toil to be expended upon it. Nearly all evils are due to the desire to have emotions of a pleasant or exciting nature.

Even in the New Thought there are people who look for that which feeds their emotions. They highly commend a paper at one time for feeding their likings, and the week after, they want their paper stopped, for some of its ideas had aroused unpleasant emotions.

The Age of Truth and Reason has begun. All emotions must now be regulated by these. The spiritual lessons must be learned, irrespective of likes and dislikes, for Truth alone can free us from our woes and miseries.

The sensational press that portrays crime and criminals, to feed the perverted emotions of mankind, the emotional religious systems that subvert reason to superstition, and the cruel hunting of animals, the extravagant feasts and follies of society, that are merely indulged in to excite the emotional nature, must all disappear.

Emotion and reason are good when allied but when divorced, strength of intellect without emotion, and overflowing emotion without intellect, are both detrimental to spiritual progression. Intellect barren of emotion makes the Materialist; emotion barren of intellect makes the superstitious, creed-bound follower. The perfect union of emotion and reason evolves the true religionist, and gives birth to Science-Religion.

\* \*

THE appeal for Truth must be then only to the facts, correlations and laws of the certain known and knowable world about us; to our Earth, and to the actual history, relations and growth of mankind upon it.—Torch of Reason. But all Truth comes first from the domain of the invisible—the spiritual. The “known and knowable world,” in any period of its evolution, has never given an entirely new invention to humanity. Edison’s electric motor, or phonograph, or quadruplex telegraph, was not born from the known and visible, but from the unknown and invisible. New ideas are spiritual factors that cannot be reasoned out of existence or ascribed to spontaneous outbursts from Matter-Idols.

\* \*

The cross is the correct symbol of the old church, state and society, for everything in them is at cross purposes.—LUCY A. MALLORY.

## VEGETARIAN “WEAKLINGS.”

KARL MANN, the German Vegetarian, who won the great German walking match, from Dresden to Berlin (124½ miles), covered the distance in 26 hours 52 minutes. Mr. Mann is a clerk in a commercial house, and does not touch animal food of any kind. His diet is fruit, nuts, whole-wheat bread and crackers, and salads. This is the second great walking match he has won. Out of thirty-two competitors there were twenty-six athletes who had trained on flesh-foods—the remainder were vegetarians. All the flesh-eaters were outclassed and out-walked and left far in the rear.

The German flesh-eaters now claim that the Vegetarians won because they do not drink liquor. But why is it that Vegetarians have no desire to drink liquor, and why is it that flesh-eaters do? It is because the former are free from the poisons inherent from flesh food, which create a craving in the latter for liquor to burn them up.

If abstinence from liquor drinking caused the Vegetarians to win, it is one of the strongest arguments in favor of a Vegetarian diet.

\* \*

TO become emancipated from the predominating race-thoughts—the thoughts of greed, lust, hatred, vengeance, malice, pride, envy, retaliation and condemnation—is the great task before humanity. It is these race-thoughts that speak themselves unbidden into the uncontrolled minds of humanity and dominate the daily actions of men, women and children.

These old race-thoughts have become gigantic growths through recognition and cultivation. Happiness is impossible, either here or hereafter, for the one who has made them part and parcel of his consciousness. Their seat is in the heart of each human being, and they must be transformed before a “change of heart” can take place, and the “Holy Spirit come and abide in their place. Thus will “the pure in heart see God.”—LUCY A. MALLORY.

## SUGGESTIVE THOUGHTS.

M. LENA MORROW.

THERE is a trite expression often used, that "the truth sometimes hurts;" but, strictly speaking, truth in and of itself never hurts. It is because we have been deceived or have clung to some error that the truth when spoken seems to hurt.

Relative truth is always in harmony with the whole truth. If we know all possible known truth about any given condition, circumstance or personality, at various given periods, any change that time may bring or make will not cause any real pain or sorrow to the mind or heart.

There is no virtue in acknowledging a truth or a fact that has been established and substantiated by other evidence than our testimony, and in spite of our effort to conceal it.

We can realize only such ideals as are inherently real.

The belief that the statement of a creed makes a fact true or untrue is the same idea expressed in newer language by so-called "New Thought" people, who claim that whatever you think a thing is, that it is or will become.

All the mental activity in the human race can never change or "think" a paper flower into becoming a rose. Only such rose properties as are inherently found in the paper flower can ever be developed into a living rose, and this is only accomplished by a process of transformation and transmutation which must always work in harmony with the laws of the Universe. There is no other method by which that which "seems" to be can actually become. This is the door by which we enter in; and whoever hopes to attain results by simply assuming a certain attitude of mind is climbing up some other way and is thereby a thief and a robber.

## EXTREMES.

ANONYMOUS.

IT seems to be a weakness with those who assume to be progressive to lack patience; that is, they want to spring to the top of the ladder without going through the process of climbing step by step. Forgetting that in the orderly movement of evolution each step is a necessary foundation for the succeeding one. Thus the party whose habits of life have given him a mouthful of decayed teeth, is told by some "Christian (?) Science" enthusiast that he is

merely suffering under a delusion when afflicted with a jumping toothache. It might be pertinent to inquire of some newly enthused "scientist" of this kind when he is going to replace his false teeth with a new set! While the adept may tell us that the Absolute matter is a delusion, he is also well aware that to the men of this generation it is a very serious reality. Jesus evidently recognized the limits of the men of his time when he said, "for which of you by taking thought can add one cubit to his stature, neither canst thou make one hair white or black."

Here and there may be an individual who can do with a couple of hours sleep per diem, but the majority of us want seven or eight hours of tired nature's sweet restorer in order to recuperate, and the evils of insomnia are well known. It may be that so much sleep is required in order to rest the nervous system from the strain of disposing of too great an amount of food, but as long as the race belief is that a man needs three square meals a day, it is very likely that the mass of mankind won't get along on less. Even governments assume that over three pounds of solid food is a necessary ration per man per diem. It will take generations of education (evolution) to bring the Anglo-Saxon down to even the temperate standard of the Hindoo, to say nothing of the new idea of the M. S. extremists, that man can live on air if he only will! If we assume that all these habits of ours shorten life and entail disease, yet we can only learn by the bitter experience, and no doubt the "universal plan" is properly laid for our proper benefit.

The "Colorado Graphic" has opened a Mental Science department in its columns, edited by Mrs. Nora E. Hulings. Mrs. Hulings is an accomplished writer on this subject. The "Graphic" is a weekly, published at 1705 Champa street, Denver, Colo. Price, \$1.00 a year.

The "Co-operator," the organ of the Co-operative Brotherhood, Burley, Wash., has been changed from a weekly paper to a 32-page magazine, and contains co-operative news from all parts of the world. The July number contains a photograph of the site of the colony at Burley. Price, 50 cents a year; 5 cents a copy.

## AN AGE OF MATERIALISM.

L. EMERICK, LECTURER.

**I**N an age of materialism, the body and form is everything; these being deified and worshiped above all the qualities, attributes and powers of the mind, heart and soul.

In an age of materialism God, the soul and its immortality are denied, and the religions of men are of the intellect, made up of the letter of interpretation and forms; these religions being impotent to save the world from its own self-destruction.

Now, this is the most materialistic of all ages; because the body and form constitute the aspiration, the standard of all measurements, the goal, the sole motive power that gives the formation, sustenance and perpetuation of the civilizations of the world of this age.

Furthermore, the religions of these civilizations are wholly and solely submerged in the falsities, the delusions of the material and its phenomena, rendering all interpretations of the Written Word in material significations and these renderings have made all people who adhere to these systems of religions, idolators in word and deed.

Thus it is seen that this is the most materialistic of ages, having deified matter, the body and form above all Gods in heaven and earth. But the unconsciousness of the world's leading teachers, in society, state and church, is now being seen, and to see this condition, shows a state of awakening fast coming; that indeed "the Spirit of God is again brooding over the deep" and a New Spiritual Age is now here!

## WHAT IS IT THAT KEEPS HER ALIVE?

**W**E translate the following from the *Figaro*, one of the leading dailies of Paris, France:

"The twentieth century finds the peoples of Europe in the midst of a tidal wave of new discoveries, and irresistible currents are drawing our civilization to try the occult and invisible; but, in the battle of conflicting interests and appetites, scientists should remain attentive to all the manifestations of the unknown forces of life.

"As a contribution to this research, we present to our readers the case of Mademoiselle Bouvenal, who lives in a cataleptic state, without eating, now going on eighteen years

and six months. Mlle. Bouvenal still lives with her mother in the little village of Thenelles, near St. Quentin.

"No one is debarred from visiting her; but what a sight to see!

"On a damp ground floor, lying upon a poor bed, with the immobility as of one dead, is a human being with the appearance of a marble statue; it is neither death nor life; it is a dream. Her eyes are sunk deeply in their sockets. The mouth is closed and without any salivary secretion, the teeth are tightly locked, and the skin is dry and cold. The beating of the heart is scarcely perceptible; but is very regular. If one lifts her arm, it remains in the position it is left in.

"Mlle. Marguerite Bouvenal was born the 29th of May, 1864; it is now eighteen years and six months that she has taken no nourishment, not even a drop of water, and still life continues!

"Professor Cahu, by recent experiences, shows that peptones, alone or in combination with alimentary substances, are not assimilated; as, for more than five years, Mlle. Bouvenal has been given peptones by injection."

We again cordially welcome "Our Fellow Creatures" (Official Journal of the International Anti-Vivisection Society and its auxiliary the International Kindness-to-Animals Society), which suspended publication for several months after the death of its founder, Mrs. Cynthia Fairchild Allen. Mrs. Allen was one of the first officials of a humane society to perceive the inconsistency of advocating kindness to animals while endorsing flesh-eating. She became a Vegetarian and advocated Vegetarianism in her magazine. We are glad to see that "Our Fellow Creatures" has fallen into the hands of Hon. Edward Lowe Spence, who is highly spoken of in his labors for those who cannot plead their own cause. The June number is full of excellent matter. Price, \$1.00 a year. Address: E. L. Spence, Publisher, 393 Forty-Third street, Chicago, Ill.

People reject Truth (the Divine Principle that would set them free) for society and its enslavement; but society only respects them for their money, and when that is gone, society despises them, and then they are beggars indeed, for they have neither Truth nor money.

## NORTHWESTERN ETHICAL EDUCATIONAL SOCIETY.

THE annual election of the Northwestern Ethical Educational Society took place on the evening of June 26th, at the parlors of The World's Advance-Thought. The following officers were elected for the ensuing year: Mrs. Lydia A. Irons, President-at-Large; E. de Yongh, President; J. H. Lucas, Vice-President; Wm. H. Galvani, Recording Secretary; Mrs. J. H. Lucas, Treasurer; Mrs. L. A. Mallory, Councillor.

It is expected that the Society will do a good work this year in getting branch societies started all over the Northwest Pacific, and from here it will extend all over the world.

Any one can have copies of the Constitution and By-Laws by sending address to The World's Advance-Thought, 193 Sixth street, Portland, Oregon. We have also a 4-page leaflet, "Cruelty vs. Christianity," by Mrs. Lydia A. Irons. Price, two for 5 cents.

From Dr. S. A. Merrill's article, "Let us Have Peace."

## THE COMING OF PEACE.

SOCIETY is beginning to experience the pangs of a New Birth. If the wealthy and other favored classes—which form the chrysalis, so to say, of the old civilization—were to speedily complete the organization of the great industries of the country on the same lines upon which they have begun them, viz: in a way to enable them to be run upon the most scientific simplest and most economical methods, but in the interests of the whole people, and should they say to the Government at Washington: "Take these great organs of human industry, which, with those who operate them, are the instruments of the New Civilization and the organs and functions of the New Divine Social Planetary Man, put them into appropriate departments there, and let them thenceforward and forever be administered by the Government in the interest and behalf of the whole people, just as the postoffice is now managed." Who cannot see that all these burning questions that now excite and divide the people could be disposed of in a comparatively short time and upon just, rational and peaceful conditions?

President Roosevelt, who, let us trust, has been raised up by Providence to lead this great people through the tremendous Crisis that is upon us—as we understand—is in favor of this solution of these vast questions by nationalization.

The Spiritual, larval man, for the past twenty centuries, has been slowly evolving the Spiritual Social-Industrial Man inside the chrysalis (the "upper classes") of the old fast-dying individualistic civilization.

The people are already beginning to ask the chrysalis to open and to let them out. But it is a little too early for them to take that step, as neither themselves nor their mighty concerns have sufficiently taken on the organic form. Patience, patience, dear people, and wait for the "Salvation of the Lord!"

**M.** F. MURY, in the *Revue Bleue*, (Paris France), says that several letters were received from Martinique, stating that three weeks before the great eruption that destroyed St. Pierre, cattle passing in the neighborhood of Mt. Pelee gave signs of panic. Oxen broke away from their traces and ran away. Horses refused to go into the threatened districts, and dogs howled continuously, night and day. The snakes, which were plentiful on Mt. Pelee, suddenly invaded the inhabited districts. Even the birds deserted the mountain fifteen days before the catastrophe.

Yet the inhabitants of St. Pierre were not alarmed until just before the disaster took place, when the warnings from Mt. Pelee became too evident to be any longer ignored.

We are continually told that animals have no souls, but these animals were more soul-sensitive than the human beings were. Spiritual influences can warn animals (because they live nearer to Nature) often more readily than they can human beings who are soul-frozen.

Penitentiaries, as they are now conducted, are for the purpose of wreaking vengeance upon the law-breakers; they should be educational and training schools. As they are now, its inmates, as a rule, come out worse than they went in—they, too, are filled with revenge, and seek to gratify it by preying upon their fellow-men. Penitentiaries should be reformatory.—L. A. M.

Hate, greed and lust are spiritual deserts.

## NEW ERA CAMP MEETING

**T**HE annual camp meeting of the Spiritualists of Oregon, held on the beautiful camp grounds of the Clackamas County Spiritualists' Association, at New Era, from July 5th to 21st, was one of the most enjoyable of the many held there. Every one present felt the harmonizing spiritual influence, and all who took part in the program were inspired to give their best thoughts.

Rev. D. W. Hull, Rev. W. E. Copeland and Rev. Geneva Lake were the principal speakers. Mrs. Elizabeth Ladd-Finnegan gave evidence of spirit return. Mrs. Irene Smith, of Seattle, was also present, and did efficient work as a teacher and psychometrist.

Rev. J. H. Lucas, president of the First Spiritual Society of this city, was ordained on the camp grounds, by Rev. D. W. Hull, as a minister of the gospel of Spiritualism. The ceremony was very impressive, and many of the seers told of the beautiful visions they had while the ceremony was taking place.

The Circle of Harmony (held, once a month, in this city, at Artisan's Hall, by E. de Yongh), was a feature of the Sunday exercises. This Circle is for the purpose of unfolding the spiritual nature, and, at every meeting, at least two-thirds of the audience acknowledged that in some way their spiritual senses had been opened and they had received evidences of the reality of spiritual existence. Some were suddenly healed of diseases, some heard voices, others felt the light touch of spirit hands, others became clairvoyant, etc.

The great success of the camp-meeting was due to the untiring efforts of the president, George Lazelle, who was re-elected for the ensuing year, and his daughter, Lorena Lazelle, who was also re-elected as recording secretary. The other officers are: F. J. McHenry, vice-president; John Burgoyne, treasurer; E. de Yongh, corresponding secretary.

This year's Chautauqua Assembly, at Gladstone Park, near Oregon City, Ogn., has done much to melt away formal conservatism, and bring together all sections of the people of Oregon in the progressive spirit of fraternity. Manifest Love is the world's inspiration, and without it all the light has gone out of life.

In proportion as one himself is not right, he will see things wrong.—L. A. M.

## STATE SPIRITUALISTS' ASSOCIATION OF OREGON.

**A** MEETING was held Wednesday, July 9, in the parlors of The World's Advance-Thought, at 193 Sixth street, for the purpose of organizing a State Spiritualist Association of Oregon. The meeting was well attended, and a great deal of interest was manifested in the movement. The object of the organization is to promulgate the philosophy of Spiritualism, to bring the existing societies together under one general association, and to form new societies. The society will be known as the State Spiritualists' Association of Oregon, and will be incorporated under the laws of Oregon. Officers were elected and committees selected for the preliminary work of organization.

The following are the officers elected, who constitute the Board of Directors: J. H. Lucas, president; Lucy A. Mallory, vice-president; Ludwig B. Larsen, secretary; Captain J. H. McMillen, treasurer; Dr. D. A. McIntyre, G. C. Love, G. E. Beeson, G. Lazelle, J. S. Greenfield, directors. The first annual convention will be held September 3.

## AID FOR THOSE IN NEED.

**A**RRANGEMENTS have been made whereby the sick and distressed, or any one needing help in harmonious unfoldment in any direction, may receive assistance to help themselves by writing to The World's Advance Thought, 193 Sixth street, Portland, Oregon, and stating their needs.

The full name must be given, and a 2-cent stamp enclosed for reply.

Those who desire this assistance are required to devote at least half an hour each day to silent soul-communion, sending loving thoughts to those sending the assistance; for in order to get the assistance, there must be mutual reception between the giver and the receiver, and unless the half-hour is steadfastly observed, the law will not be fulfilled, and the desired result will not be accomplished.

The silent half hour of Whole-World Soul Communion, on the 27th of each month, should also be observed by those desiring aid.

To be wilfully blind to any phase of our being is self-punishment.—L. A. M.



"Our Home Rights," a monthly magazine; \$1.00 per year; (Immanuel Pfeiffer, M. D., editor.) Published at No. 8 Oliver street, Boston, Mass., is now on its second year. It is known far and near as the people's own magazine. It goes into 47 states and territories, beside England, Canada, Denmark, Germany, Brazil, South Africa, Australia and India. It discusses all reform movements from an independent and progressive standpoint. Here are some of the subjects discussed every month: Socialism, Vegetarianism, Anti-War, Pure Foods, Women's Department, Therapeutic Suggestion, Single Tax, Medical Freedom, Spiritualism, Capital and Labor, Women's Rights, Anti-Vaccination, and many other live and interesting matters. Send 10 cents for a sample copy. "Our Home Rights" should be in every household.

"A Comprehensive Guide-Book to Natural Hygienic and Humane Diet," by Sidney H. Beard, editor of the "Herald of the Golden Age," is one of the most valuable of Vegetarian cook-books. It will be a revelation to those who have never seriously investigated Vegetarianism, and will prove invaluable to Vegetarianism housewives. Price, \$1.00 a year; postage, 10 cents. Thomas Y. Crowell & Co., publishers, New York.

"The New Age Herald," issued by the Oregon Institute of Science, now appears, as a twenty-four page magazine. Edited by T. W. Butler, Ph. D., D. P. Published at 323 Commercial street, Salem, Ogn. The number before us is filled with excellent matter for the New-Thought student. Price, \$1.00 a year; 10 cents a copy.

The (weekly) "Mirror," edited and published by the inmates of the state prison at Stillwater, Minn., appears in a new dress, and is full of sparkling ideas. Its present editor is a progressive man who knows how to edit a paper. Price, \$1.00 a year; three months, 25 cents. Address the "Mirror," Stillwater, Minn.

Rev. H. S. Geneva Lake, Poet-Prophet. "Whatever cause she espouses has, in her, a powerful advocate."—Council Bluffs (Ia.) Nonpareil. "Mrs. Lake is easily the leading speaker in our city."—Cleve and (O.) Citizen. Address: Lock Box 502, Olympia, Wash.

Each number of the "Spiritual Reformer and Humanitarian" is full of Light, Life and Love. It is filled with food for the soul-starved. Price, \$1.00 a year; 15 cents a copy. Address: A. A. Fluck & Co., 409 Twenty-first street, Galveston, Texas.

"Psychic Essays," by Arthur F. Milton. This is the third and fourth of the series. Price 10 cents, 3 for 25 cents. Address: A. F. Melchers, box 403, Charleston, S. C.

When George Chaine was a minister in Boston, Col. Robert G. Ingersoll wrote: "Mr. Chaine is one of the best thinkers in this country." Since then Mr. Chaine has become the greatest of Agnostics. Among all public teachers he is the only one claiming to know God. In the "School of Interpretation" he teaches the knowableness of God, the spiritual meaning of Revelation and how to unfold and educate consciousness in dream and vision. The "Unsealed Bible" is the fruit of twelve years of experience in "The Vision of God." Many believe that this work will revolutionize the religious life and teaching of our world. Vol. 1, 400 pages, octavo; bound in olive green silk cloth beautifully stamped in black and gold. Kegan Paul, Trench, Trubner & Co., London. Price, \$3.00. Address 938 Fine Arts Building, Chicago, Illinois.

"Light," the leading Spiritualist journal of Great Britain, ever aims to advance true spiritual Spiritualism. Its rapidly increasing circulation, necessitating the enlargement of its offices, is evidence that its subscribers appreciate its efforts. Price, 10 shillings and 10 pence a year. Address: "Light," 110 St. Martin's Lane, W. C., London, England, G. B.

"The Essene," monthly; \$1.00 a year. James Arthur Edgerton and Grace M. Brown, editors. Address "The Essene," box 445, Denver, Colo. This beautiful 40-page magazine is full of the inspirations of the New-Dispensation influence. It is a call to the world to come up higher. It deserves, and will have, abundant success.

"Lessons on the Philosophy of Life," by Lucie G. Backham. This book opens a way of Light to those walking in spiritual ignorance and darkness, if they will study its lessons and put them into practice. Price, \$1.00 a year. Address: Gordon Publishing Co., 595 Mission street, San Francisco, Cal.

"Eternal Progress," a monthly paper, edited by Dr. C. D. Larson, 947 West Seventh street, Cincinnati, contains some very progressive ideas, pithy and to the point. Price, 50 cents a year; 5 cents a copy.

For one dollar you can get Abbie Walker Gould's new book of inspirational poems, entitled "Blossoms from a New Field." Address: Abbie Walker Gould, Moline, Ill.

In 1747 John Wesley wrote to the Bishop of London: "Thanks be to God since the time I gave up the use of flesh-meat and wine I have been delivered from all physical ills."

"The Resurrection of Adam," by Mabel Gifford, Sharon, Mass. Price, 15 cents.

Those who do not want to see, despise the Light.—L. A. M.

THE JOY THAT LEAVES ONE HEART UNBLESSED WOULD BE FOR MINE TOO SMALL.



#### PROGRESS.

**T**HE path of Progress is a periled way:  
The New Age comes to birth through conflict sore,  
Whose travail we now see;  
If not in vain, its anguish we deplore:  
Yet turns the world unto the better day,  
When Right shall be the master evermore,  
And Power the servant be. — Hathaway.

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Rememder Whole-World Soul Communion on the Twenty-Seventh of Each Month.

vol. 15, no. 5, n.s.

SEPTEMBER, 1902. *October*

The  
World's Advance-Thought  
AND THE  
Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

# THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

## SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ht. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe N. M.	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.



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# THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

September, 1902.

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### LOVE.

**A**RT is fine, but Love is finer.  
Can you paint a soul?  
What if beauty is diviner  
Fragment or the whole?

Song is sweet, but Love is sweeter;  
Was there e'er a hymn.  
That for compass or for meter  
Bowed the Seraphim?

Thought is great, but Love is greater.  
Who can search out truth?  
Love alone is revelator;  
Love is Love in sooth. —Richard Realf.

### LOVE.

**A**s long as we manifest dislike for any person, we keep in action in our being and in the world that unspiritual element that creates unhappiness. Love alone can transform that which we do not like into something more to our liking, but we must do the loving to effect the transformation.

Love does not find fault with the imperfections of persons, but it tries to help them to become perfect.

The world has but little faith in the redeeming power of Love; it is yet a foreign language to humanity, even to many who are teaching the Brotherhood of Man.

All things and thoughts move in orbits; whatever we send out returns in kind to the sender in ever increasing quantity. We close our eyes to this universal truth and imagine we can go on sending out evil thoughts and

that they will never return to do us mischief, because we do not perceive any immediate evil results to ourselves. But the harvest will come some time.

Those who view Love from a partial point of view try to separate affection from Love. They speak of Love as meaning "love to God," and human affection for persons and things as something to be rejected and despised, and we find this tendency occasionally also among advance thinkers.

Any form of affection, whether it be for human beings, animals, or objects, makes the being better and more refined. He who has no love for anything is coarse, repellant and unprogressive. The affection and respect we have for all that, daily, come within our sphere of consciousness is the "love of God," for Deity comprises all and is the life of all. There can be no love apart from God.

\*  
\* \*

The reason why the world is so slow in reforming is because those who themselves are unreformed are trying to reform the world. And yet it is so plain that the quarrelsome man cannot spread the influence of peace, or the dishonest man cannot increase the influence of honesty, or the condemnor of his weak fellow-beings cannot make them strong in goodness. To reform the world we must be that which we want the world to be, otherwise our wisest precepts are but "sounding brass" and "tinkling cymbals."

\*  
\* \*

Heaven does not come by dying. The instinct of humanity realizes this, for all those who are expecting to go to Heaven when they die, keep from death as long as they know how.—LUCY A. MALLORY.

## KEY THOUGHTS.

**L**IFE is involved in Love. As you lessen your love, you ensmall your life.

The highest thought of the animal man is that "time is money."

Time is the Destroyer and the Savior. It is forever destroying and forever redeeming.

No man ever believes in anything that is in advance of his own state of consciousness.

To be free is to be self-dependent. The more one depends upon others the less his or her freedom is.

The world will be a dying world until it leans to love—then, and then only, will it become consciously alive.

When there is no natural hunger for spiritual food, the spirit can only be aroused to demand it through suffering.

Matter falls to earth, but your thoughts ascend to the spirit spheres and receive answers from those in affinity with them.

Whatever one recognizes responds to his recognition, and grows strong in his consciousness to the extent that it is recognized.

Did you ever stop to think that the truth seeker and truth teller who is treated with contempt by the world is more worthy of honor than the time servers whom the world praises?

The only real power in the Universe is involved in Love. Nothing is permanent but Love; it is the only Immortal element, and until you have the consciousness of it, you are merely vegetating on the borderland of Death.

When humanity rises to a higher plane of evolution, Nature changes in harmony with it. New human beings, new flowers and fruits, new vegetables, new minerals, etc., come to the front, that are of a finer grade than those belonging to the old and grosser civilization that has lived its usefulness and is transformed to a finer consciousness.

A corrupt youth leads to a sour and bitter old age.

Your life will sink or rise according to the ideal you cultivate in your mind.

To be at-one with the Divine you must glorify all phases of your being.

To the spirit, death by disease is just as criminal as death by hanging.

All the prayers in the world cannot bring Deity into manifestation where harmonious conditions do not exist.

All things are beautiful in their completeness. It is because we catch here and there a glimpse of things jumbled together in disorder that they look repulsive and ugly.

The difference between one man and another is the difference between one field and another. One sows wheat and the other sows tares, and each reaps the harvest of his own sowing.

The animal man always takes his exemplars from below himself—"the big fish eat the little fish;" the spiritual man looks for his example in the spiritual world—"Be ye perfect even as your Father in Heaven is perfect."

You cannot give an infant anything to make it a man, neither can Deity give a man anything to bring him to God-stature. Both must grow to attain manhood and Godhood. As all elements are in the material world to make a man out of an infant, so all elements are in the universe to make a God out of a man.

Everything in the Bible is of Oriental origin; and the Oriental mind is so constituted that it delights in parables and allegories. The Occidental mind is intensely "practical" (the very reverse of the Oriental mind) and so, in its spiritual ignorance, it puts a literal interpretation on Oriental parables and allegories; hence, has a personal Adam and Eve, God, and Devil, and makes foolishness of what are beautiful allegories when rightly interpreted. —LUCY A. MALLORY.



MOLECULE AND INDIVIDUAL—  
DIVINE AND HUMAN WILL.

H. G. GUILD.

**E**ACH molecule in the human body is an entity complete, having polarity, sensation and intelligence, and is amenable in all things to the Central Will of the individual, who, if a positive, spiritual person, will harmoniously control the multitude of lesser molecules or entities that go to make up the sum total of the human—the man or woman. If the individual be materialistic, the physical or human will will endeavor to rule the molecules of his system, and straightway their follows discord, inharmony, selfishness, non-love, revolt, disorder, and all of the conditions that govern where the negative pole of being—which is synonymous with matter—is allowed to rule the microcosm of man. In such a case, to quote from Anna Kingsford: "Every element hath become its own ruler, and hath a divergent will of its own. Ye have reversed the direction of your magnetic currents; ye are fallen into confusion, and have given place to the spirit of misrule. A house that is divided against itself, falleth. O, wretched man, who shall deliver you from this body of Death?"

It should be apparent to all that there is the human will and the Divine will. When the human will rules, we have a case of the reversion of the poles—the positive or spiritual becomes the negative to the individual, by reason of his failure to cognize or use the right will. He shuts out the spiritual will, which is the very antithesis of human will, and becomes just what he makes himself, by considering the negative instead of the positive pole of his being. Ease or health, represents the positive, harmonious, spiritual side of man; dis-ease, the negative, inharmonious, material side of man.

Now, all depends upon whether we look up or down. The brute looks down; man, being a higher creation, should look up (above matter), toward his goal, the spiritual plane; for life, in all its phases, is simply the evolution of spirit up through matter to a conscious union with the Universal I Am, that never had a beginning, and will never have an ending. How necessary, then, that each sentient human being consider correctly in this life the proper pole.

Life is like a teeter-board. Man is either borne down or up, just according to the will that governs him. In order to progress spiritually, he must will right. He must be governed by the Divine (positive), and not by the human (negative) will. Who, then, can "deliver man from the body of Death," but man himself—the spiritual, the heavenly man, the Divine Will, coupled with the potency of Love and illumination, which come from the good experience of past lives, made manifest by right aspiration and action in this life.

We quote again: "As the small is, so is the great; there is One Law. \* \* \* Nothing is small, nothing is great in the Divine economy. The great may become small, and that which is small, may, in its turn, become great; the saint may become a sinner; the sinner, in due time, a saint. It all depends upon which will one employs. One leads to joy, love, harmony, spiritual unfoldment and life eternal; the other to disease, unhappiness, inharmony and death!"

How are you going to govern your microcosm, your universe of intelligent, evolving molecules? Every evil thought sows rebellion and disease in your kingdom. Every right aspiration attracts order, spiritual growth and power. Think of the millions of lives in your kingdom that are depending for weal or woe upon you, the conscious arbiter of their destiny; you, the Individual, the sum total, the collective intelligence, the spiritual One, the I Am of the lesser multitude! The hour strikes for your decision!

## DUE TO SOLAR ACTIVITY.

**W**E translate the following from a Paris daily newspaper, *Le Matin*:

Dr. George Levy sends us some notes on the recent volcanic eruptions, which he received from the celebrated Professor Zenger, of Prague, on the 25th of May.

In these notes the Professor predicted an eruption of Mt. Pelee for the 26th May, which took place as predicted. In more than a hundred notes which he has published since 1882 up to the present time, Zenger has shown—by his predictions coming true, among them being that which he made in relation to the cyclone that descended upon Paris two years ago—that the great atmospheric disturbances, the magnetic perturbations, storms, aurora borealis are concomitant phenomena. Also,

that earthquakes, explosions in mines, volcanic eruptions are, according to him, simultaneous and periodical phenomena, connected with two solar periods. The one, which fixes current phenomena, is of twelve days six hours, duration of a half rotation of the sun around its axis. The other which governs the great catastrophes which terrify humanity, is of ten years six months, and proceeds from solar activity.

The long catalogue of terrestrial cataclysms which Professor Zenger has made out, and which would be too long to give here, present irrefutable proofs of this periodicity.

He regards the sun as an immense dynamo-electric machine having two terrestrial poles near the solar equator; one, at the isle of St. Thomas, center of American cyclones; the other in the Indo-Chinese sea. When the maximum solar induction arrives at the two poles, there is produced, at a difference of twelve days six hours, the greatest electrical effect.

Volcanic eruptions, as well as other terrestrial cataclysms, have a cosmic cause and are not produced by local or terrestrial causes. And these gigantic and terrifying phenomena are simultaneously produced on the two hemispheres. The data that we possess in regard to the earthquakes of Guatemala, the eruptions at St. Vincent and Martinique, and the disquieting phenomena observed at Vesuvius, in Mexico and the United States, gives us proof of this occurrence.

Professor Zenger concludes that the sun (being a dynamo-electric machine) created by induction the 8th May, day of the solar period, an electric cyclone above the crater of Mt. Pelee. Electrical discharges of enormous violence were produced between the volcano and the cyclone, which set fire to the volcanic gases and destroyed Saint Pierre and its surroundings.

He adds that other eruptions will take place at the intervals of the solar periods of twelve days six hours.

The fruit can in no wise be different from the seeds sown. There is a Harvest Time, in which the fruit of the teachings of endless Hell must be reaped by those who have sown and cultivated the seeds.—L. A. M.

We can only get rid of our spiritual darkness by transforming it into Light.—L. A. M.

## HOW WE KNOW FLOWERS HAVE SOULS.

ONE of the principal manufacturers of perfumery in the world has declared that he is quite certain that flowers actually possess souls. The fragrance of a flower is really its soul, and it exists when the flower itself has perished. This, he maintains, is not a poetical fancy, but an established fact.

Certainly the fragrance of a flower is not a dead thing. This seems to be a curious statement to make, but it is a fact that when certain conditions are fulfilled a part of the life of a flower never seems to die.

Although the fragrance of a flower dead years ago may have undergone all sorts of manufacturing processes to extract it and to fix it, yet it never dies. When the flowers of the kind it was extracted from bloom, it exhibits a marvelous sympathy.

Take, as an example, the case of jonquils. At the end of the year the smell of the perfume is constant, but in the Spring a change appears. In May, when the jonquils are in full flower, the colorless liquid has its scent exalted to a surprisingly high degree.

When the flowers are in bloom, the bottled essence is very perceptibly stronger in odor. As the flowers droop, so does the perfume lost its potency in strict agreement. This mysterious sympathy between flower and essence never dies, but ever responds to the proper seasons.

There is room for reflection in the thought that every scent bottle holds the souls of hundreds upon hundreds of flowers. An eighty-ounce vase will hold the souls of seven tons of roses.—New York Journal.

In every human soul there is the sort of knowledge we call "transcendental" and that is quite enough to begin upon. You can add to it and draw to it later, but you do not need to wait for these accessions before beginning to work out your release from disease and death.—The Radiant Centre. [The Radiant Centre is full of these suggestive thoughts that Kate Atkinson Boehme not alone writes but puts into practice, as can be seen by her photograph in the copy of her magazine just to hand.—Ed.]

Limitations and suffering must inevitably result from ignoring the highest law of our being—the Law of Love.—L. A. M.

## THE MEANING OF A HUMAN SOUL.

JOHN P. COOKE.

♦ **H**ow do the rivulets find their way?  
 How do the flowers know the day,  
 And open their cups to catch the ray?  
 I see the germ to the sunlight reach;  
 And the nestlings know the old bird's speech—  
 I do not see who is there to teach.  
 I see the hare from the danger hide;  
 And the stars through the pathless spaces  
 ride—  
 I do not see that they have a guide.  
 He is eyes for all who is eyes for the mole,  
 All motion goes to the rightful goal,  
 O God! I can trust for the human soul."

What ages on ages it has taken to create these structures which we look upon as so poor, so easily diseased, that we treat at times so contemptuously. In some ages of the world men have supposed, since they felt the conflict between the "tiger and the ape" that the way to cultivate the soul was to abuse, beat down and trample on the body. True it is we have shared these bodies with the beasts of the field—"those humble brethren"—so little understood.

Tennyson said:

"The Lord let the house of a brute to the soul of a man,  
 And the man said, 'Am I your debtor?'  
 And the Lord, 'Not yet; but make it as clean as you can,  
 And then I will let you a better.'"

It seems part of the development of a soul to outgrow these animal links, leaving them on the shore of "Life's unresting sea." Yet these things are right enough in themselves; they are to be mastered, not despised. However fine we may find the flowers of the soul to be at the top, we need perfected bodies, healthy and strong and beautiful for the growth of that soul. The very passions and propensities are to be honored, and are honorable if guided and ruled by reason. Otherwise man is only the paragon of animals. He has then only found the basement story of his house; he has not found the meaning of nature and his life. The mind ripens, and the arbitrary signs of thought and feeling are invented, and literature does its noble work in cultivating and subduing the mental soil, out of which have blossomed history, poesy, music and all their kindred wealth. Then is born the joy of the artist mind and through the long ages of creative art man is unfolding the ideas of beauty—

beauty of form, of sound, of literary expression. Is this summit the meaning of the soul? Many have thought so. Let us go up higher into the sweet and gracious realm, where the gentlest and noblest souls of the race have been most at home, the realm of friendly love. Love is no new thing. The animal will die for its young; it will die for the herd. Man begins as the animal begins with the love of offspring, and develops this divine sympathy until, as you know, there are glorious men, and women too, who love those that they have never seen; the prisoner, the criminal, even those who are spurned of charity. This is human sympathy at its highest; it is the very essence and inner life of being.

Here we become brothers and sisters because we are intellectual creatures and children of God; worshipping the Living Light of His Goodness.

For what is this divine friendship? This loftiest, purest, holiest thing in the world, that binds man and man together, and man and woman, the wise and the simple, the old and young, the rich and poor? Not by any low or vulgar or selfish attraction, but by a community of thought, or interest, desire, purpose, and achievement; this most human tie that knows no difference of condition or place or law; that does not ask whether the man or woman be old or young, beautiful or faded, but simply asks whether there be a tie of common interest, a sympathy, that may make existence richer and better than it might be without it. This bond of Friendship has all its strength from God's law of attractions.

Friendship may be better than love, because it is permanent, while love is transient; it is calm, while love is turbulent; lofty, while love may be low; large and wide and comprehensive, while love may be only of the present; aspiring, while love may be groveling. Friendship runs through the whole gamut of mind and quality, and experience, uniting people, from the golden hair of childhood to the whitened locks of age, by ties of life and goodness which emancipate from the control of sex.

Such, I take it, is the meaning of a soul! Such the meaning of the Divine Attraction, in creating human souls through time and darkness, to draw them nearer to His own Inner Life, that they with Him, may share that Holy Life Beyond. It is the Love of God, which passeth understanding.

## IS ETERNAL SPRING OUR EDEN?

**MAN'S** spiritual being is as inaccessible to him as is the North Pole, until he lets the sunshine of Love melt away the icy barrier of selfishness and hatred, then he will reach the longed-for Eden.—L. A. M.

This excerpt from a leader in *The World's Advance-Thought* is very suggestive, and philosophically corroborates two general impressions that are finding their way to the human understanding; namely: that the deviation of the poles from the plane of the ecliptic may have been due to man's selfishness or discord with Nature; and that selfishness has the same effect on the human soul that this deviation has on the polar regions of our planet—the creation of an "icy barrier" that dulls its intuitive sense, which is synonymous with robbing it of the sunshine of truth as well as of the "sunshine of love."

The first impression may be based on the hypothesis that, if electricity is the principle through which mind is enabled to act on matter, may not the sun contain this principle in sufficient measure to enable Universal Mind or Intelligence (spirit) to act on or through this body for effects on her planets according to the needs of their inhabitants? And may not the creation of seasons have been due to such needs? Eternal Spring, which means a harmonious relationship of the planets with the sun, may therefore depend on a harmonious relationship of man with Nature. As the cause so the effect.—Arthur F. Milton.

## AN ELEMENT LACKING.

**WHAT** would we think of a potter who attempted to reshape a vase that had been once baked in the kiln? Unless he can first melt that vase and thus reduce it to the original clay, he cannot hope to change its form.

This looks much as if death were inevitable and that the spirit alone could work only after the dissolution of the body. But this is not true save to him who regards the body as fixed and solid and the spirit a thing separable from it. Really, the fact is that the body is composed of myriads of little bodies, none of which are touching. Marconi has already found a kind of subtle electricity that will pass between these little bodies and not harm them or the organism in any way. The body is thus a vast aggregation of molecules rep-

resenting in themselves crystallizations of energy.

It is necessary to find an element—call it substance if you will—as subtle as light—capable of penetrating and infusing itself into the molecular structure of the body—an element that contains the original life-potency and power of transmutation; then we may by its aid heal, harmonize, change, transform the body at will—according to our conception.

God has made such an element. It only remains for man to cognize and use it. Evidence is abundant that the Master knew and used it in all His healing, and that he taught the art secretly to his disciples. And this is exactly the missing "screw" in our mechanism.—Adiramled.

## GOODNESS THE ONLY SAVIOR.

**DOGMAS**, creeds and rituals are useless, and are mere survivals of ignorance. Churches are merely evidence of the fact that we do not live with man as we should; and so are penitentiaries. Both will go simultaneously when the Brotherhood of Man is manifest. You may change your religion each day in the year, but if it does not embody the Golden Rule as its fundamental teaching, it will avail nothing. Religious, political and social issues of today merely keep humanity guessing, and postpone the solidarity of human interest. What we need is more love, kindness, charity, honesty, and less dogma and doctrine. Goodness is the savior and the redeemer of man.

Spiritual things are the immortal things; but we fail to perceive this, and so we gather those things that are eventually smitten with the moth and rust of our ignorance. When they are gone, and the soul finds itself in straits unable to sustain itself because its center of gravity is gone, it becomes a mental derelict upon the ocean of human misconception.

Keep mentally cool, and your body will never get overheated.—Dominion.

He who attains the Immortal State of Consciousness manifests spontaneously Universal Genius—he is the greatest of artists, writers, poets, inventors, etc. And these high gifts are as natural for him to manifest as it is for the spider to spin its web or the chicken to scratch.—L. A. M.

# THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

## THE UNIVERSAL REPUBLIC.

*Only he who would not be a Despot is fit to be a Freeman.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

FROM "PARACELSUS."

TRUTH is within ourselves; it takes no rise  
From outward things whate'er you may believe,  
There is an inmost center in us all  
Where Truth abides in fullness. . . .  
. . . . . and to know  
Rather consists in opening out a way  
Whence the imprisoned splendor may escape,  
Than in effecting entry for a light  
Supposed to be without. Watch narrowly  
The demonstrations of a truth, its birth,  
And you trace back the influence to its spring  
And source within us, where broods a radiance vast,  
To be elicited ray by ray as chance shall favor.

—Browning.

## MONEY CANNOT DO IT.

DEAR MRS. MALLORY:—I have read your "World's Advance-Thought" for several years and it has taught me many good things. I appreciate how much I owe to you, and I would like to be helping in the good work—helping to make people good and happy. But alas! I cannot—I haven't the means. You cannot do anything without money. You cannot be happy when you do not know where your next meal is coming from. We must first get people into comfortable homes, give them good clothes and plenty to eat, then we may help them. Let us all unite and make our laws so that each individual can have a comfortable home.

MARY CLINE.

New York, Sept. 5.

[The human family is always looking for happiness through material things, as though matter—the form—possessed the power to confer happiness.

How would we go about it to get each in-

dividual a comfortable home? What would be a comfortable home to one would be a hovel to another. Put one who has lived all his life in a squalid, dirty hovel, in an ordinary, modern home and he would be miserable until he had grown to adapt himself to it. A home that was thought not only comfortable but luxurious thirty years ago, would appear utterly lacking in the necessities of life, if those satisfied with it then had to return to it now, because their wants have increased by possession. But if the one who has been used to living in a luxurious home were compelled to change it for a hovel, he would immediately set about using such means as he could command to make the hovel as clean and comfortable as possible; and the one from the hovel would soon have the "comfortable home" looking as near like the hovel as it was possible.

If one cannot be happy without money, he will not be happy with money. If money, a pleasant home, good clothes and plenty to eat can fit one to be good and happy, why is it that those who have all these things are not any happier or better, as a rule, than the people who do not have them?

It may be true that we cannot be happy not knowing where the next meal is coming from; but if we are happy (in loving accord with all) we will know where our next meal is coming from. If we obey the laws of attraction, we will surely attract a supply for all our needs.

It is not money, homes, clothes or food, or the lack of these that make us happy or unhappy. It is the state of mind. Whoever lives in accord with all will be happy. One can be loving and kind to all, who has not a dime.

The greatest work the individual can pos-

sibly do for humanity is to make himself right, and any one can do this work, no matter how dire his poverty or how much physical labor he may have to do. We cannot have more effective means for working good to humanity than to manifest the good at all times. Whoever does this will never want for a "comfortable home, good clothes and plenty to eat."—LUCY A. MALLORY.

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### THE REAL BENEFACTORS.

**T**HE amount of money given to charity organizations (the breeders of paupers) is no gauge of a good heart, for many give for policy's sake and that they may have their names seen on the list of donors. They who help the ignorant and helpless to become intelligent and to help themselves are the real benefactors of the race. The manufacturer who gives work to hundreds of persons at good wages and provides them with pleasant and elevating surroundings is worthy of far more regard than the one who gives millions of dollars to charity organizations, that serve to keep people in ignorance and helplessness.

Creeds breed paupers—spiritual as well as physical. All the great creedal systems have large charity organizations attached to them.

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The large class of New Thought people hoping to attain to their ideals of youth, beauty and success through silent meditation, asceticism and kindred methods are likely to be doomed to disappointment. Unfoldment comes not forth of inertia, but of activity.—M. J. Clarkson Akerman, in "Freedom."

[There must be receptivity to knowledge before that knowledge can manifest activity. The pupil at school who would not remain silent while being taught would never learn anything. Knowledge comes through meditation and then it is outworked. Every plan of work must be silently involved before it can be actively evolved.—Ed.]

### TREATMENT OF CRIMINALS.

**F**OR two decades reformers have been trying to impress upon the minds of the people the necessity of adopting true reform methods in regard to criminals, instead of maintaining the old, ignorant methods of punishing criminals in a spirit of revenge. A bad man can never be made a good man as long as he is made a target for bad thoughts and is punished for revenge. It is because of this that criminals leave prison worse than they went in. If any organized effort was made to teach them self-respect, to be self-supporting and respect the rights of others, they would be more apt to become good citizens, and at least they would not come out of prison worse than they were when sent there. And the good citizens should set good examples for them. Is the motive that causes respectable citizens to hunt a Tracy with shotguns for a three thousand dollar reward any higher than the motive that caused him to become an inmate of the penitentiary? They would murder for money—so would he. In the sight of Divine Justice, in which motives are alone weighed, the scales would balance. And the motive that sends a man out shooting innocent birds for "sport," leaving their young to starve, is just as criminal.

What it cost the State of Oregon to hunt Tracy and Merrill to their death is as nothing compared with the outlay that will be required to hunt the criminals who have been stimulated to commit crime by the published reports of Tracy's long escape from the pursuit of the officers of the law.—LUCY A. MALLORY.

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You do not need to consult Bibles, books and Teachers as to how to grow your spiritual nature. External Nature, in her manifold lessons of Wisdom, contains all the teachings you need. Study her lessons carefully, and she will tell you the requisites of right growth and how to unfold harmoniously.—L. A. M.



## NATURE'S INVISIBLE RESOURCES.

J. H. LUCAS.

**I**N the last issue of "The World's Advance-Thought" I discussed the boundless wealth of elements unseen in Nature awaiting scientific discovery, exploration, and useful application in every day life, thereby promoting the highest interests of mankind. In estimating human interests I include both material good and spiritual culture and enjoyment, because I believe it is possible, and even reasonable, to conclude that all the good things on the material plane, within our reach, may be utilized to advance the civilization, moral order and the intellectual culture of the race.

It therefore follows that he who discovers the hitherto hidden powers of Nature and makes them of practical use to the world, thereby increasing human happiness, renders a service to mankind. Among those who have thus rendered eminent service to the world we may mention the name of Thomas A. Edison. Born of poor parents, in the United States in 1847, he began his career when quite young, with a very meager education and slender opportunities, yet despite every discouragement, through a determined will and unfaltering purpose, and persevering research into the secret and occult laws of Nature, and how to successfully utilize some of them in supplying human wants, he has become one of the greatest benefactors of the race on the physical plane of life. His transcendent genius as an inventor, and his discoveries how to operate Nature's invisible forces for the benefit of mankind in material life are more marvelous than the most startling creations of romance itself. With a master hand he touched the hidden spring which opened the door of Nature's invisible storehouse of illumination and power, when lo! innumerable electric lights, great and small, soon came into use. And, besides this, think of how this agency is employed all over civilized lands in driving the wheels of commerce and diversified industries.

Although great progress has been made, let us not for a moment conclude that the boundary line of practical research and discovery has been reached, or that it is possible to draw upon the storehouse of Nature in such a way as to exhaust the supply. Infinite Causation, from which all effects flow in the realm of Universal Being, cannot be charged

with improvidence. All is now that ever will be, and it remains for man through patient investigation and wise endeavor to bring into practical use the elements and powers of Nature.

And there is ample ground for confidence presented to the mind of the sincere inquirer when he sees that according to the very constitution of things, and the immutable principles of Nature chance is impossible. As law pervades all things, both in the invisible and material, miracles, as taught by the schoolmen of the middle ages and theologians, are utterly impossible. Many things were pronounced miracles, in past ages, because of superstitious beliefs, and ignorance of the law by which they were performed. The revelations of science and modern investigation have turned the searchlight of truth upon the extraordinary works wrought by Jesus, and it has been found that he never suspended law; but that all the, so-called, miracles were worked by means of the law that applied to such cases. A man by means of a lens may focalize the rays of the sun upon combustible matter until it is consumed by fire, but he does not work a miracle. His knowledge of the law enables him to do it. Jesus, therefore, walked on the water, because he knew the law and was able to utilize it.

When Jesus said to different ones who came to him for healing, "Thy faith hath made thee whole," it seems to me he employed the language of Mental Science, as applied to self-healing, which at the present day is known far and wide. He did not say, "I have made thee whole," but "Thy faith hath made thee whole." The inward life power, the dormant energy, was aroused into activity and confidence laid hold upon the truth,—its living, restorative power,—so that the Master said, "Thy faith hath made thee whole." It was not a miracle; scientific healing and is practiced by thousands at the present time.

Thus, there is a wealth of unseen elements and forces within our reach awaiting a wise use of them. And, indeed, the very vibrations of the invisible ether all about us may be manipulated, as an agency for usefulness, and be made to yield a large contribution to human progress and happiness. Subtle, all-pervading,—yet eluding physical perception,—indestructible, full of life, and energy, forever undiminished, it holds within the com-

pass of its invisible Life, as yet, undiscovered possibilities of power and utility.

I do not accept the view that there is anywhere absolute inertia, but believe that the invisible life forces of this throbbing, ever pulsating universe are in a state of incessant activity, carrying forward toward a higher stage of development the beneficent designs of Infinite Benevolence. And man, being endowed with a mentality capable of creative thought, and having a physical body which may be a well attuned instrument for all the requirements of the mind, he is, therefore, able to manipulate the occult laws of being and utilize the material within his reach for purposes of improvement and enjoyment.

#### YOU ARE THE CREATOR.

**Y**ou are the creator of every spec of "evil" that ever comes to you. You don't care how many people are robbed or raped in Texas or some far away region. You don't see robbery or rape as truly "evil" till they hit you; and if you only knew when they hit you, that you have yourself attracted them by nervous and sensual vibrations, even then you would see them as good. A boill tells you that your blood lacks red corpuscles. Chloride of iron will supply them. Aren's boils splendid sign boards when they tell everybody: "You need red blood corpuscles?" Ah, my sensual friend, the "evil" that comes to you tells an awful tale! But that evil is good.—Occult Truths.

[The editor of "Occult Truths" says that "it is folly to suppose that we can learn anything from books or other people; but we think that most people could learn a lot from reading his magazine. Subscribe for it and you will find that this is true. Price, \$1.00 a year. Address "Occult Truths," Washington, D. C.—Ed.]

The increasing attention that is being bestowed on animals of all kinds by people of means and leisure is not a sign of degeneracy, and disregard for human beings, as some thinkers claim, but it shows an increase of sensibility and humane feeling, for he who is kind and merciful to animals will be more attentive to human needs than one who is indifferent or unkind to animals.—L. A. M.

There is no Heaven to go to, but it is to grow to.—L. A. M.

#### TRUE PRAYER.

**T**RUE prayer belongs to religion and not religions. It is an act of man and not of men. It is the Divine-Human spirit in all its oneness of fellowship between things natural and spiritual. It is of the patience, sorrow and labor of Time, as well as of the unchanging law of the Eternal. It is the cry of the within for the without and the cry of the without for the within. Never will this prayer cease its efforts until all that God purposed concerning man has become the accomplished fact. Never will the One enter into rest until that rest embraces the joy of each in all and of all in each. Never will this prayer ask for a Heaven that does not include the earth nor for an earth that is not overshadowed with the populous and rejoicing Heavens.—The Interpreter.

#### THE "BEEF TRUST."

**A** great deal is being said about the cruelties of the "beef trust" in oppressing the poor; and the sympathy of every humane person is naturally at once aroused against such heartless greed. When, however, we "come to think of it," why should the people allow themselves to be in the power of the "beef trust?" Is beef necessary to us? No. Is it necessary to health and strength? Certainly not; without beef (or, in fact, any flesh food at all) the body is purer and the conscience clearer. What an absurdity, then, that the people should pay ruinous prices for inferior food, and cry because the price is raised, when better food at lower cost is everywhere! Americans are noted for their consumption of flesh, and support more doctors according to population than any other country, except Australia, where they eat more meat than we do. The advanced hygienists and sanitarium physicians of today know what they are doing when they forbid all "meat" to their patients; and the "penny restaurants" in New York city, where healthful and nutritious food (no flesh food is sold) can be had at trifling cost, are acquainting people with the benefits of a Vegetarian diet.—Rockland (Mass.) Independent.

It is through your own intelligence that the Good operates, and through your own ignorance that the Good is prevented from acting.—L. A. M.

## EMINENT VEGETARIANS.

**T**HERE has been no dearth of eminent Vegetarians in the world since the dawn of history. "Human Nature's" columns could be filled three years with their names and deeds; and then not half exhaust the list.

However, in the brief space at my command I cite the following names as men of word and action, and don't you doubt that every mother's son of them either practised Vegetarianism all, or a part of, their lives, or else advocated a fleshless diet in speech and writing, or all combined.

In India lived such Vegetarians (men of action and ideas) as Kapil the Evolutionist, Kanad the Naturalist, Gautam the Logician, Patanjali the Metaphysician, Vyas the Spiritual Philosopher, Panini the renowned Sanscrit scholar and grammarian.

In Greece, in the eighth century before Christ, flourished the poet Hesiod, (greater than Homer); Plato, the lineal descendant in philosophy of Samos, and disciple of Socrates (428 B. C.).

In Rome lived Seneca (65 A. D.) the greatest name in the stoic school of philosophy, the tutor of Domitius, afterwards the Emperor Nero. Seneca writes to Lucilius that:

"To abstain from the flesh of animals is to encourage and foster innocence \* \* \* And what loss have you in losing your cruelty? I merely deprive you of the food of lions and vultures. \* \* \* I resolved to abstain from flesh-meat, and at the end of a year the habit of abstinence was not only easy but delightful."

Then there was Ovid (43 B. C.) the Latin versifier of the Pythagorean Philosophy. In his fifteenth book of the *Metamorphoses* he exclaims:

"Alas! What a monstrous crime it is [scelus] that entrails should be entombed in entrails; that one ravening body should grow on others which it crams into it."

Plutarch (A. D. 120). Every school-boy is acquainted with the voluminous writings of this great man. His "Essay on Flesh-Eating" is lengthy, convincing against that practice, but space forbids me quoting. This lack of space compels me to hurry on and throw at you the names of great men who have in their lives, or in their writings (or both) advocated a non-flesh diet. Tertullian, Chrysostom, Conar, Thomas Moore, Montaigne, Gassendi, John Ray (founder of Botanical and Zoological

Science, A. D. 1649). John Evelyn, Mandeville, Gay (Poet), Cheyne, M. D. (1671). Pope, Goldsmith, Thomson, Hartley, Chesterfield, Voltaire, Haller (A. D. 1708), founder of Modern Philosophy, Rousseau, Linne, Buffon, St. Pierre, Pythagoras, Abernethy (A. D. 1763), the distinguished surgeon said:

"It appears certain, in general, that the body can be perfectly nourished by vegetables."

Shelley, the poet, Lord Byron, Phillips (1767), Lamartine, Lambe, Graham, Struve, Daumer, Schopenhaur, Horace Greely (founder of the New York Tribune), Emerson (the Concord sage), Bronson Olcott (the great philosopher), Louise Alcott (author of "Little Women"), Henry D. Thoreau (the Concord Naturalist), Isaac Pitman (the inventor of Phonography, and a life-long Vegetarian).

O, I am tired writing names; I could keep on until midnight. Do you see them, Mr. Barnhill, or don't you want to see them?

You want to know how the Vegetarians would have fed the British or American armies. Well, they would not have fed them at all. Vegetarians do not support armies of fighters. However, if they should undertake to feed a lot of men it wouldn't be with "embalmed beef," as was the case in the American army. Let me emphasize that an army of men can be fed on a diet into which no flesh-meat enters far better than on a diet including flesh, and this whether in polar or tropical climes, as has been proved in Lieutenant Perry's expedition to the pole and by many prospectors in frigid Alaska.—Human Nature, San Francisco, Cal.

Walter Hyde, of Alameda, Cal., one of our oldest and dearest friends, and one of those rare souls who bless the world with their presence and spiritual teachings, has entered the pearly gates of Divine Peace, to enjoy the blessings he has so well earned. He was one of the most unselfish, kind and loving teachers the world has ever known. His sister, Fanny A. Logan—who celebrated her eightieth birthday on August 31—ministered to him during his long, tedious illness—it was a large expense to this aged lady, and every Spiritualist who can do so should send her a free will offering. She resides at 1218 Railroad avenue, Alameda, Cal.

If you lose faith in your Ideal it cannot materialize.—L. A. M.

## DR. OLDFIELD AND INDIAN LIFE.

**I**N the "Leisure Hour," for July, in a profusely illustrated article entitled: "A Tramp House Extraordinary," Dr. Oldfield writes.

"This reminds me, by the way," I added, "that everything is very open here—your own house, for example; and with numbers of strange tramps coming and going, what about thefts and robberies?—don't your neighbors, too, suffer from the depredations of your impecunious friends?"

"No," he replied a little musingly, "we are not troubled by that. Our tramps are very honest. We must not forget that good people only steal under great temptation, and therefore it would be especially unlikely that they would steal, when they are being cared for by us. You see our poor as well as our rich believe in God, reverence His commands."

"Will you allow me to go to your temple to say a prayer?" said a friend who was with me; "for although I am an unworthy Christian, yet I know that there is but one God."

And all quietly went and stood with unshod feet in the sanctuary of that holy house, and thanked God for His manifestations to "all sorts and conditions of men."

The tramps, too, come and begin and end their day by saying their word of prayer and praise, and bless God who has put it into the hearts of those who are rich to take such gentle care of those who are in need of "this world's goods."

"Did you build this little sanctuary too?" I asked.

"My poor brothers need to remember God also," he gently answered.

"I suppose that this house is only open to Hindoos?"

"Not at all," he replied. "Because I am a Hindoo does it follow that I should withhold my hand from any of God's children? Mahomedans, Parasees, Buddhists, infidels or Christians would be equally welcomed—we ask no questions."

"Do you give your tramps any work to do in return for their lodging?"

"None; they are our guests."

"This is not a charity 'work-house,' then, but a charitable 'rest-house,'" I pointed out.

"That is so."

"And if I come to India next time as a poor tramp, where will you put me?" I asked.

"My whole house is at your service to se-

lect from," the old gentleman replied, with a profound bow.

"And if I select the lowest-caste shed to sleep in?" I jokingly continued.

"You will thereby make it fit for the highest guest to follow you," he promptly replied.

"Come, come," I said, "you've evidently been bred in court society;" and as I looked him up and down I saw his years creeping on him in the daily exercise of good works for the love of God, I reverently and humbly felt that he was one of the true disciples of the Father of all good.

He had served his Rajah faithfully for thirty-five years, in the most arduous post of all in a land like this—the post of tax-gatherer; and here, now that his life's material duties were done, he was "making his soul" ere he went hence. "I need not ask," I said, as I looked at his magnificent physique, sparse, full of vigor, "whether you are a vegetarian?"

"We abstain from polluting our bodies with that which is a dead carcass, and our souls from that which is obtained by cruelty," he reverently replied. "Even, too, we abstain from alcohol, eggs and yeast-raised bread."

## AID FOR THOSE IN NEED.

**A**RRANGEMENTS have been made whereby the sick and distressed, or any one needing help in harmonious unfoldment in any direction, may receive assistance to help themselves by writing to The World's Advance Thought, 193 Sixth street, Portland, Oregon, and stating their needs.

The full name must be given, and a 2-cent stamp enclosed for reply.

Those who desire this assistance are required to devote at least half an hour each day to silent soul-communion, sending loving thoughts to those sending the assistance; for in order to get the assistance, there must be mutual reception between the giver and the receiver, and unless the half-hour is steadfastly observed, the law will not be fulfilled, and the desired result will not be accomplished.

The silent half hour of Whole-World Soul Communion, on the 27th of each month, should also be observed by those desiring aid.

Love can alone destroy "the last enemy"—Death.—L. A. M.

STATE SPIRITUALISTS' ASSOCIATION  
OF OREGON.

**T**HE Convention of the State Spiritualists' Association of Oregon was held in the parlors of The World's Advance-Thought on the evenings of September 4th and 5th, and at Artisan's Hall on Sunday, afternoon and evening, September 7th. It was concluded to incorporate the Association under the laws of Oregon, and to apply for a charter from the National Spiritualists' Association, at Washington, D. C. The officers elected for the ensuing year were Dr. D. A. McIntyre, President; G. Lazelle, Vice-President; Ludwig B. Larsen, Secretary; Capt. J. H. McMillen, Treasurer; G. E. Beeson, Rev. G. C. Love, C. Affolter, E. de Yongh, Mr. Trigg, Directors.

We are glad to see that the Spiritualists are waking up to the necessity of extending the grand truths of the Harmonial Philosophy throughout the State of Oregon.

THE SONG OF THE SOUL VICTORIOUS.

**T**HE "Song of the Soul Victorious," by Eliza A. Pittsinger, that grand poem, first published in The World's Advance-Thought several years ago, can now be had in a rich and tastily bound volume, filled with beautiful engravings, for one dollar. The title alone is an inspiration—it conveys a spiritual force and strength to the one who reads it, and the poem itself inspires the reader with renewed courage.

Artistic engravings surround each verse suggestive of the sentiment expressed. It also contains a portrait of the gifted author. Our readers will all appreciate the book. One dollar sent to Eliza A. Pittsinger, 57½ Prospect avenue, San Francisco, Cal., will bring it to you.

"The Humane Review," quarterly. Post free, for one year 5 shillings. Address, Ernest Bell, 6 York St., Covent Garden, London, G. B. A handsome hundred-page magazine, full of thought-inspiring articles by able writers. The opening article of the July number, "Wagner as Pioneer," by Alice Leighton Cleather, sets forth the good work that the great musician did for, purer living, nobler thinking and kindness to animals.

Everything that is, is now, but it is not for us until we awaken to a consciousness of it.

Too many people put off for the morrow their own business and attend to their neighbor's business today.—The Oregonian.

No one can gain the altitude of spiritual power who can be swerved from its attainment by anything that appeals to the senses.

We desire to call the attention of all interested in the work of the Oregon Agricultural College and Experiment Station that its fourteenth annual report is now out.

The September "Nautilus" has enough good things in it to last you a whole year, yet you can get a new one every month in the year by sending 50 cents to Elizabeth Towne, Holyoke, Mass.

Helen Wilmans Post promises us some extra good things in "Freedom," for the month of September, and the promise is certainly being redeemed in the number before us, that of September 3d.

All progressive people have heard of "Boston Ideas." Those who have not read it should become familiar with this bright weekly. Send five cents for a sample copy to the Idea Publishing Co., 61 Essex street, Boston, Mass. Yearly subscription \$1.00.

One of the best of our newspaper exchanges is the "Prosser Falls Bulletin," published by H. G. Guild, at Prosser, Wash. Mr. Guild is a New Dispensationist. Do not fail to read his contribution, "Molecule and Individual—Divine and Human Will," on another page.

Each number of the old pioneer "Philosophical Journal" is a spiritual feast for the Spiritualist. We regret to see that Bro. Newman's sight is still very much impaired, but his spiritual vision is growing clearer day by day. Price of the "Journal" \$1.00 a year. Address, The Philosophical Publishing Co., 1429 Market Street, San Francisco, Calif.

Send five cents silver to the Order of the Golden Age, Paignton, England, for each one of the following pamphlets. The "Penny Guide to Fruitarian Diet and Cookery," by Dr. Josiah Oldfield; "Humanity in Diet; Is it Lacking in Christian Countries," by Horace J. Snow; "Dietetic Difficulties," by Robert H. Perks, M. D.; "The Potency of Faith," by Sidney H. Beard.

Many of our readers are no doubt acquainted with some of the writings on spiritual subjects of O. Hashnu Hara. Her latest book, "Concentration and the Acquirement of Personal Magnetism," is a treasure. It costs but seventy-five cents, but it is priceless for each one who puts its simple instructions into practice. Address: E. Marsh-Stiles, 12 St. Stephen's Mansions, Westminster, London, G. B.

THE JOY THAT LEAVES ONE HEART UNBLESSED WOULD BE FOR MINE TOO SMALL.



#### SONG MADE FLESH.

**I** HAVE no glory in these songs of mine.  
If one of them can make a brother strong,  
It came down from the peaks of the Divine;  
I heard it in the heaven of lyric song.

The one who builds the poem first fact,  
He is the rightful owner of it all.  
The pale words are with God's own power packed  
When brave souls answer to their high call.

And so I ask no man to praise my song,  
But I would have him build it in his soul,  
For that great praise would make me glad and strong  
And build the poem to a perfect whole.

—Edwin Markham

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NOVEMBER, 1902.

The  
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AND THE  
Universal Republic.

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PORTLAND, OREGON.

## SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:48 p. m.
Augusta, Maine	3:08 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	3:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:48 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:48 p. m.
Frankfort, Ky.	2:38 p. m.
Ft. Kearney, Neb.	1:38 p. m.
Fredrickton, New Bruns.	3:48 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:28 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I.	3:38 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.



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# THE WORLD'S ADVANCE-THOUGHT.

LOVE IS THE WAY, THE TRUTH AND THE LIFE.

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## THE WORLD'S ADVANCE-THOUGHT.

*Individualize in Tune with the Infinite.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

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For The World's Advance-Thought.

I AM—WHEREFORE?

ISABEL DARLING.

I was, some yesterdays ago,  
Unknown, unformed and nameless,  
Moved, by earth's breathing, to and fro,  
Unconscious, helpless, blameless,  
I was the elements; I am a birth,  
Pledged, for a brief indenture,  
To trace the pathways of the earth  
In many a daring venture.  
  
I am all things and yet am not,  
All creatures, in some sign or seeming;  
I shall be—nay, I know not what  
Wondrous; it may be, past our dreaming.  
And wherefore? That the joy might be  
Of every joy's expression;  
Joy in the blissfulness made free  
Even from joy's aggression.  
  
Take quickly, if thou need and crave,  
Of thought and word and gesture;  
Instant I drop them to their grave,  
My soul's late outgrown vesture.  
Wrap them about thy life—yet stay!  
'Twould but entomb thee, unbelieving;  
Weave for thyself, and, each glad day  
Forget the garments of thy weaving.  
Why should my song enslave thy tongue  
When thou must wait to learn it?  
Better thine own, although unsung,  
Since thine own thought may earn it.  
Still, thou art welcome, we, as one,  
Seek that divine oblation—  
Nay, for this work that may be done,  
Part of unchecked creation.

Whatever is believed in exists for the individual who believes.

## REALIZATION.

To live is to realize our ideals, good or bad, high or low. Thus man is that which he realizes himself to be. He is sick, poor and miserable, or he is healthy, rich and happy, if he brings into realization these states of being within himself. Realize yourself to be perfect love and you are it; realize fear and you are it; and so on. The physical body manifests that which your spirit realizes. To realize Love is to realize Heaven, and your physical body then becomes an angelic embodiment; realize Love's opposite and you embody that.

Man walks in fear from the cradle to the grave, because he does not realize that he is within the sheltering arms of Love and Wisdom, and all his hurts and woes and miseries are due to the inharmonies that he brings into realization through fear.

You cannot hurt your spirit—it cannot be hurt, drowned, crushed or annihilated. Your spirit is your real self. But you can hurt your flesh body through your ignorance of the laws of harmony. Your spirit is not subject to the law; it is the physical man. On the material plane you are subject to law; on the spiritual plane you are the Law.

Realizations grow by thinking. Every thought is your child that you must transform to harmony to realize happiness. If you are content to have bad mental children, they will be a source of constant annoyance and will plague and torment you.

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It is a step by step process, in the mind, whether you are on the way to Heaven or Hell, just as it is a step by step process if you are walking to where there is a beautiful scene or a desolate, dreary landscape.

## BE STILL!

**I**N these days when the Power of the Spirit is being so generally sought after, it should be borne in mind that the first thing requisite to receive an influx from the Central Source is to be quiet—to be at peace. All diet, thoughts, feelings and actions that produce discord and excitement in the mind and body, create cross wires in the transmission of Love and Wisdom to the being. It is the little things—the frets and worries, the naggings, fault-findings, the spites, jealousies and envies, etc.—that close the door against the influx of Divine spirit and prevents it from doing its loving will within and through us.

The only time that the average individual is in the least quiet is when he is present at a funeral, and then he is quiet more with the stillness of fear than the peace of Love.

The mentally and physically discordant gain no Love and Wisdom, for they are never still long enough to listen to the "still small voice" within the being. They are continually looking outward, but comprehend very little, because they do not look for the solution of the external lessons within their own souls. They are looking all the time for some external noisy demonstration of spirit, when the fact is that pure and undefiled spirit in its influx into the soul is as noiseless as the influx of sunshine into the world, and, like the sunshine, it is the cause of all growth, beauty, etc.

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It is neither birth nor death that will break your material bonds—Love alone can do this, and you must cultivate it, day by day, until it becomes strong enough to break through the walls of the material prison house.

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When a Universal Trust is established upon the earth, want and woe with all their attendant limitations will disappear.

## KEY THOUGHTS.

**A**PPRECIATE thyself.  
Be open to conviction.

We grow through expression.

Let not a day pass without recording on the tablets of thy soul some satisfying deed.

When you have attained your Divine state of consciousness, the whole universe is yourself. All things obey your will, for that will is the fiat of Love and Wisdom.

If one is continuously unhappy it is a sure sign that he is doing that which lowers himself and humanity, instead of evolving himself and it to something better.

The corruption of the spiritual atmosphere, by filling it with evil thoughts, blinds the judgments of men and leads to all manner of diseases, disasters on land and sea, and death.

The mountain of Peace is within your own mind. You must climb it peaceful thought by thought. Every discordant thought makes you lose your hold and descend into the valley of discord.

In the material the obstruction is all in the earth below, but in the spiritual it is in the mind above. The deeper you go down into the earth the darker it is; the higher you go up into the heavens the more expansive your vision.

"Oh give us something new; we've heard all this before," is the cry of so many. So has the child heard, time and again, that such a character means a, the first letter in the alphabet, but the child can never read until it has learned itself all the letters of the alphabet.

What is certain is that we take with us into the hereafter that which we have created—blessings or curses. The world here or the world there is viewed through the medium of our loves or our hates, and it is light or dark, joyous or miserable, accordingly.

## ABLE SAYINGS.

ABEL ANDREW, LIVERPOOL, ENGLAND.

**G**IVE me time to think and I will make a world, yea, a universe.

May not that heavy stupor, which men call sleep, be the result of poison in the blood. I find the purer the food I eat, and the air I breathe, the less sleep I need. Sleep is twin brother to death. We want neither death nor her twin brother. In the sublime future we shall sleep no more. "And there shall be no night then and they need no candle."

Love is the only wisdom; Love is the only Kingdom; Love is the only Power; Love is the only glory, for ever and ever.

We are unaware of our own tremendous powers. We carry about with us the potentiality of eternal life, and think we carry about dust and death only.

The miracles of Scripture are not to be despised, inasmuch as they are prophecies of that which shall surely come to pass.

The Temple of Truth is so magnificent in its proportions, that we require to live in the dark past and in the sublime future, as well as in the present, if we want to gauge its vast dimensions. It is by this means only that we can have any adequate perception of the beauty of the building.

In the cathedral of Scripture, I find certain frescoes, priceless in value, done by the hand of the Master, Himself. Unfortunately they have been white-washed with cant, by a succession of scribes, pharisees and hypocrites. Now they are hardly visible. It is high time they were restored to their pristine beauty.

The age is ripe, rotten ripe; she is drunk with blood and worn out in the search for that accursed thing called "gold"; now she has fallen asleep and the lamp has gone out in the Temple of the Lord; but little Samuel is on the watch. God never leaves Himself without witness.

Man is a fish caught by God in that wonderful net—the skin.

In the dark night of Time, I am sailing o'er the lone sea of Error on a voyage of discovery. I take Love for my guiding star. "God is Love." Yes, and man is Love.

Dost thou pray for all worlds? If not, commence at once, my son. "One world at a time," says narrow-heart. "All worlds at a

time," says wide-heart. We are members one of another.

The stone-age of thought is fast passing away. Old thoughts, like old tools, become obsolete, as the ages roll by. Then we make New Thought.

Man in the highest is that tremendous being—or rather assemblage of beings who live in first-class worlds. Their number is like the stars in the heavens for multitude and, like the sand on the seashore, innumerable. Their generic name is "God."

## HOPE BETTER THAN CERTAINTY.

JOHN P. COOKE.

**S**PIRITUALISM ends in a hope, like all the rest; a hope wide, encouraging and sweet to men, men, still a hope and nothing more. Nothing more! But is not this enough? Is not hope as good as assurance? Is it not on some accounts better? Paul makes hope the last beautiful attainment when patience, experience and tribulation have done their work. It is the highest peak of the mountain tipped with glory from the sunbeam.

There are no more inspiring offices than those which hope performs for men. It is better for most men that the future should be veiled in mist, that they should not know what a day may bring forth, that all should be dark beyond the instant. Certainty would paralyze existence. Who would provide for life that he knew could not be continued? Who would plant or sow in full prospect of blight or worm, of drought or mildew?

Hope finds its justification in the incompleteness of life. Of all who are born the number is small who have opportunity here, to know or prove what they are or might become. In our cemeteries how many broken columns in memory of those whose lives have been cut short on the threshold of promise. Years of toil and privation and the promised land denied, the organization of the brain giving out, at the very moment the eager intellect would make a crowning effort, the ambition clouded if not lost in darkness before high noon, the budding promise of usefulness nipped by an untimely frost on the very edge of summer.

If the teaching of the idealistic philosophy is herein in error, "the arrested development of the soul" is one of the most perplexing phenomena of experience. Still there rises

the hope that wisdom and goodness may be justified in their children, that summer and autumn will crown every human springtime. And that hope can come to fruition only in a hereafter. The summer means heaven; the autumn means eternity. The heart still nourishes the hope that its affections will be allowed to unfold themselves in full strength and beauty, and reach the complete satisfaction they long after. Love feels defrauded when the object is taken away, cries for reunion and will not be comforted with less than a hereafter of loving opportunity. There are some who do not feel the pangs of heart-hunger or regard as mere sentimentalism the notion that lovers must find lovers again and friends find friends; every Abelard his Heloise. That a heaven must be provided in the future for those who have missed heaven here, through their own fault perhaps; or where the separated shall be gathered together and the lost shall be found. But when the heart-hunger comes, as it does to almost everybody, sooner or later, the sober judgment of the intellect is repudiated, hope reigns supreme and urges its title to be considered one of the hopes that must not be "put to shame." True sometimes the hope will fold its wings far on the hither side of immortality. But it is not always so. The longing is often life long and gains in depth as it loses in passionateness.

Many will never believe that

"Tis bet er to have loved and lost  
Than never to have loved at all."

and deem themselves justified in feeling that the awakening of Universal Love guarantees a full satisfaction of all Love's holiest desires. Hope is an inspired prophet; yea, a Divine oracle in the heart. So we listen again to the sweet music of E. Clarence Stedman's "Undiscovered Country":

"Might we but hear

The hovering angels high imagined chorus  
Or catch betimes, with wakeful eye and clear,  
One radiant vista of the realm before us,  
With one rapt moment given to see and hear  
Ah, who would fear?

Were we quite sure

To find the peerless friend who left us lonely,  
Or there, by some celestial stream as pure,  
To gaze in eyes that here were love-lit only—  
This weary mortal coil—were we quite sure,  
Who would endure?"

## HUMANITY VS. SELF.

Good intentions validate every undertaking. The reverse weakens its foundation from the start.

Without sympathy even education is endangered. When dominated by selfishness or pride it engenders strife or discontent.

Unselfish deeds add to the discerning qualities of the mind and inherit understanding of cause. Fraud, deception, hypocrisy vitiate the organic structure and lead to maladies which the M. D.'s treat as effects. The uninformed term such Divine punishment, but it is a collapse of the divinity or law within. "Sick from selfishness" is not without foundation.

Granting favors does not entitle us to humiliate the favored. Giving is only benevolence when done in the spirit of love. Ingratitude, so-called, is often but a bad effect of a bad cause.

Education without humanity is a menace to society.

As equal justice balances universal mind and matter, man must bear equal justice to his fellow-men to be in harmony with Nature.

As appreciation of kindly feeling encourages to renewed efforts, appreciation of good thoughts engenders new inspiration—beneficial and instructive to both donor and grateful recipient.

Humanity is duty founded on sympathy. The reverse is crime.

It is better to give nothing than to give something worthless for the sake of parading a false generosity. Such gifts may do more harm than good and inherit adverse opinion.

Humanity is the soul's effort rising out of its material self.

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The bane of modern society is worldyism—the passion to dwell in the effect only, with a dislike for earnest reasoning or for home duties. Being enervating to the nervous system, it prevents concentration of mind and destroys its peace, which is so much needed to recuperate lost forces—especially when age or sickness manifests. Its renunciation no more signifies a withdrawal into seclusion than moderation means asceticism, or charity extravagant waste. But it is essential that an effort be made to overcome it ere it is too late. Enjoyment is exhiilarating as recrea-



tion, but debilitating as thoughtless pastime, and few know the injury they are doing themselves by its continuance. The will is man's law-centre, and abused it leads to mental and physical prostration.—Arthur F. Milton.

You have friends who have gone to another State—you cannot see them in person, but you can receive a message from them. You will not know anything about them, except as they may send you a message. Or you may have neighbors next door and never see them and know anything about them if you do not go where they are, or they do not come where you are. So with your friends who have gone to the spirit world—they are out of the range of your physical senses, and you do not know how to reach them through your spiritual senses. So for you they do not exist, unless some one who can get to them in this way brings you word from them.

Keep your being—spirit, mind and body—in tune. This is all that the Master Musician requires of you that Celestial harmonies may be given forth through you to bless the world. You are not in tune when you eat murdered food, drink liquor, use tobacco, cultivate lust, greed, hate, malice, revenge, etc. To be in tune is to be filled with love for all life; to be pure in thought, feeling, action and diet. In this is summed up all of Heaven, all of happiness.

You have not come into unity with the Divine until you realize that the Kingdom of Heaven within you can transform the whole of humanity to Peace and Harmony through your Good Will, cultivated and practiced. The Deific Power that made all things, can reform them through you, if you will open the way. All religions claim Divine Power, but it is evident that none possess it, else the world would have been redeemed to Harmony long ago. "By their fruits ye shall know them."

The builder builds his house according to the mental plan that he has formulated, so the happy events, or the accidents and disasters, in your life have been built by you according to your mental plan, although you are only conscious of the visible effects.

#### AID FOR THOSE IN NEED.

ARRANGEMENTS have been made whereby the sick and distressed, or any one needing help in harmonious unfoldment in any direction, may receive assistance to help themselves by writing to The World's Advance Thought, 193 Sixth street, Portland, Oregon, and stating their needs.

The full name must be given, and a 2-cent stamp enclosed for reply.

Those who desire this assistance are required to devote at least half an hour each day to silent soul-communion, sending loving thoughts to those sending the assistance; for in order to get the assistance, there must be mutual reception between the giver and the receiver, and unless the half-hour is steadfastly observed, the law will not be fulfilled, and the desired result will not be accomplished.

The silent half hour of Whole-World Soul Communion, on the 27th of each month, should also be observed by those desiring aid.

The physicians at the Pasteur Institute claim that they have discovered the antidote to death. There is such an antidote, but the Pasteur Institute isn't big enough to hold it. It consists in right living. The Pasteur Institute only furnishes one poison to kill another. That will not prolong life a single day, but it will prolong the agony.—Rockland Independent.

The stories of Jewish persecution in eastern Europe remind one that the persecutors this time are Christians. When the Armenian agitation was at its height the Moslem Turks were held to be very cruel people, but the Roumanians are neither Moslems nor pagans. The history of Jewish persecution the past 2,000 years isn't anything for Christians to be proud of.—Springfield Republican.

Higher power can only be attained within the being. Universal Power—at-one-ment with Deity—is attained through self-unfoldment, not by ruling the earth and other beings, but by ruling your own being.

The spiritual is opposite in all things to the material. The worse things become in the old and corrupt material order of affairs, the grander becomes the spiritual growth.

## MONEY.

A GOOD way to judge of a person's spiritual standing, and freedom from material bondage, is his willingness to allow others liberty in seeking, finding and worshipping God as they choose; and those who enjoy the most spiritual liberty, are even willing for their best friends and relatives to indulge in dissipation if they choose, knowing that all things are working together for good and for the best interests of all concerned, each in his own way. He whom the truth has made free has no desire to bridle or forcibly restrain any one from doing as they please, so long as they do not interfere with the personal rights and privileges of others. If my son chooses to be a prodigal and spend his substance in riotous living, after he reaches manhood's age, then let him run his course; for forcible parental restraint will not permanently cure him half so quickly as a diet of husks with the swine; therefore let him pay the price of liberty (hard experience) as his father has done, in one way and another, before him. Queer advice this, in the estimation of my earthly father and other orthodox friends; but from personal experience of attempted forcible parental restraint in my own case, I know what I am talking about. Every living soul has an inherent right to live out his life in his own way; and forcible restraint usually aggravates instead of reforming and purifying those who have a tendency to do things contrary to the ideas of their moral and social superiors.

"Money brings trouble, but it never brings rest," nor peace of mind. A certain newspaper once offered a prize for the best definition of "Money," and the prize winner turned up in the person who wrote: "Money is a something which will take a person to every place except Heaven, and buy anything except happiness." Heaven and happiness are spiritual conditions, and money has no effect on things spiritual; it belongs wholly to the "Caesar Realm," and is grossly material.—J. W. Brite, in *The Reasoner*.

Every important business in a city—department stores, theatres, lighting, water, transportation—makes yearly millions of dollars profit out of the people that goes to enrich a few private individuals. If the people them-

selves were enlightened enough to co-operate to build and own all of those businesses, not alone would the income therefrom pay the taxes of all the citizens, but there would be a surplus left to improve and beautify the city. People pay enormous prices for living in selfish competition. The city of Calumet, Michigan, has built at a cost of \$100,000 and now owns and operates a municipal theatre; it is conducted by a manager in the city's employ, and profits derived go to the city.

The body types in its material structure the pattern of the most persistent thought. Thus the mental image of fear, or that of a diseased organ or person, held long in the mind, will produce in the body its counterpart. Disease heals the quickest when the mind is called away from it by some more potent and absorbing thought. This is why good news may heal the patient instantly. The diagnosis of a disease, and anything which makes the thought of disease more fixed in the mind, is a crime against the influx of good health.

The Materialist looks at Life from the point of view of inversion. He puts the visible as the cause, and the invisible as the effect. He makes the finest forces and essences of Intelligence dependent upon matter, when it is the very reverse that is true, for the man is moved by his thought; first and foremost, just as the car is moved by the invisible electrical current.

Mind is only one of the poles of being; heart is the other. The mental and the affectional or emotional are like the positive and negative elements of electricity—only in combination do they become the true causal power of Life. Mind and matter are related, and the affectional and spiritual are related, and it is the play between mind and heart, matter and spirit, that makes up the sum of existence.

How can you learn more and more of the Infinite Intelligence involved within you, if you only depend upon the information and knowledge furnished you by other men like yourself? This is getting the "Wisdom of God" at second hand, for they must look to that same Source within themselves to obtain their knowledge.

# THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

*Only he who would not be a Despot is fit to be a Freeman.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

For the Universal Republic.

REBUKED.

M. G. T. STEMPEL.

WHAT, thou, my soul, again  
Art thou in pain,  
Because thou art not loved?  
Ah, foolish one,  
What hast thou done  
With all the grim experience  
I've given thee?  
Must I be teaching thee eternally?  
Desire for human love  
Is but a reaching out  
Of souls that doubt.  
Desire no thing, put doubt away from thee;  
Thou needest naught,  
For thou hast me.

BE WISE AND LOVING.

THE man who is not at peace with himself and all the world is always in danger from disease, disaster and death. The aim of existence should be and must be, sooner or later, in our eternal progression, to fulfill, more and more, the Law of Love; for in this is peace—rest. Apart from this, life is ceaseless discord and inharmony. If we will not or cannot live in harmony, then we must take what the law of inharmony attracts to us.

Nature never excuses ignorance. "I didn't know," will never prevent fire from burning. We must learn what it is we want to do, and then learn how to do it right. Whatever is worth doing is worth doing well.

Justice is an outgrowth of Love. The more Love you cultivate the more just you will become.

LOVE BLENDS ALL IN ONE.

GOD (Spirit) is everything and everywhere. Until you realize your perfect oneness with all things, and lose the consciousness of separateness—a God apart from yourself, a spirit that has no connection with the physical body—you are not at-one with God. Every atom of the mineral, vegetable and animal is as much a part of the Infinite Spirit as you are, and are constituted of the same chemical elements of which your physical body is composed. As you are kin to earth, air and water and all they contain, so you are also kin to all that the universe contains, and the universe contains only spirit in its various forms of manifestation.

At-one-ment means a blending of all elements into unity. As long as you regard your spirit and physical body as being two instead of one, and as long as your physical body is not made one with the perfection of the spirit, so long will you be but a Divine fragment, adrift and unhappy.

The thought of separation anywhere in the universe is due to a life of inharmony. Love blends all in One.

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It is your state of perfected consciousness that constitutes your Heaven in any state of existence. The spiritual world and all its magnificence has no existence for you, even though you may live right in the midst of it, if you have not unfolded and perfected your spiritual faculties and consciousness, any more than the beauties of this world can be appreciated by one whose physical senses are blind, deaf, dumb and idiotic. You are in the midst of Heaven at all times, but you are blind and deaf to it.

## SEND OUT BEAUTIFUL THOUGHTS.

**S**ENDING out beautiful thoughts to another is like beautifying a room. If one is evil, you make his living room (his mind) more filthy by sending him your hateful thoughts, and you thus impede, instead of helping his progress. But this is the ignorant method that people, generally, employ toward criminals, and then they wonder why criminals never reform.

In nothing does creedal Christianity show its utter impotency so much as in its complete failure to make respectable citizens out of criminals. When Christians say: "Once a criminal, always a criminal," they bring the strongest indictment against their own religion, for a religion that cannot make good men out of bad men is nothing but an empty show of mere forms and ceremonies.

Christ's mission was not to sit in a church among a lot of well-to-do people, who pay their dues regularly, and repeat Sunday after Sunday a list of dogmas that the congregation knows, while the kingdom of Hell grows apace on the outside. By this indifference the "I-am-holler-than-thou" class really foster criminality. The only interest they manifest in criminals is to appoint a prison chaplain to tell the prisoners that they are doomed to eternal Hell, if they do not believe that Christ died for them, although Jesus Christ himself never said that he was going to die to save sinners from Hell.

Ignorant humanity creates criminals, on the one hand, by its continual presentation of evil suggestions and bad examples, and, on the other hand, prevents the reformation of criminals by its ignorant and evil methods of punishing them in a spirit of revenge, and by sending them hateful thoughts. It is because society is made up of criminals (those who think that Jesus will bear the consequences of their sins) that no efforts are made to do away with the barbarous methods that prevent criminals from reforming

## THE DOUKHOBORS.

**T**HERE has been much ignorant criticism in regard to the Vegetarian Doukhobors, in the Northwest Territory of Canada, dispensing with their horses and cattle and doing the labor usually done by beasts of burden. Christians are astonished that any class of people should do all for principle, and nothing for profit; therefore, they call the Doukhobors insane.

In the Sunday "New York Herald," of October 5th, a photograph is shown of a group of Doukhobors. The photograph shows a happy, healthy and clean looking group of people. In the accompanying article they are spoken of as "gaunt, hungry looking men and hopeless looking women," and then again it is stated that the men are of "commanding stature, broad of shoulder and deep of chest."

These people are strict Vegetarians; and they will not wear leather shoes or anything that requires the taking of life. They are opposed to war, and left Russia because the government sought to make soldiers of them.

Christians are making all manner of gloomy predictions of the end of the Doukhobors—that they will die of starvation, that they will freeze to death, that they will lose their crops for lack of animals to gather them, etc. But they need have no fear. The power that sustains those who prize principle above self is sustaining them, and will prove through them that "seek ye first the Kingdom of God and his righteousness and all the rest shall be added" is true.

The Doukhobors are called insane for turning their animals loose, and living upon "water and vegetables;" but what shall be said of their detractors, who overwork their animals, treat them cruelly, torture and kill them for food, sport, experiment and adornment?

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The inspiration from the Divine Central Source of Being manifests through intuition

## CHILD LABOR.

A GREAT deal is being said and written in condemnation of child labor, and every effort is being made to influence legislators to enact laws forbidding the employment of young children in mills and factories. Charges are made that children are overworked and maltreated in them. Considering the large number of cases of cruelty to children by parents and relatives, brought before the courts of all cities and towns by the societies for the prevention of cruelty to children, it is not astonishing that many of the charges brought against the mill owners are true. In this civilization, that regards mostly love and kindness as mere "sentiment," it would be strange if it were otherwise. Cruelty to children, cruelty to adults and cruelty to animals is the normal way of living of many who are bringing these charges against the mill owners, and most of the legislators they appeal to to stop the overworking of children, think nothing of going out and murdering birds and animals for "sport," and leaving their young to starve to death.

The real animus of the agitation against the employment of children in the mills is not so much for the sake of the children themselves, as that it lowers wages. In every large city thousands of children are educated in evil principles in the street gutters, because there are not enough schools. But little is said about this, because these children do not directly affect any business interest, although they become criminals and are a constant menace to the well-being of the community.

External legislation to stop cruelty can never accomplish permanent good, as long as cruelty is generally permitted and practiced. If it is stopped in one direction it will break out in some other form.

Whatever you are conscious of, that you are. The consciousness of Hell is Hell; the consciousness of Heaven is Heaven.

## "IT WAS MURDER!"

I REMEMBER once, some three or four years ago, I stood on a lonely beach just at sunset. The last of the red rays was setting all the waves on fire and crimsoning the side of the sand hills behind me. There was hardly a breath of wind to disturb the waters of the bay, and everything but the gun on my shoulder spoke only of peace and quiet. I stood resting, looking out over the water to the other side of the bay where the hills were fast changing from a sober brown to a rich purple. I was completely absorbed in the beauty of the scene, when all at once a tern sailed slowly in range. I raised the gun and fired, and the poor tern, with a broken wing, fell whirling through the air to the water. Wishing to end its misery, I fired another charge, but that fell short, and then, my ammunition being gone, I shouldered my gun and went slowly back over the sandhills, leaving the poor tern to float back and forth on the dark water and utter its mournful cry. In the morning I went to the beach again and found the poor creature, half alive, half dead, dragging itself upon the sand, covered with blood, and its poor broken wing hanging from its body. In mercy I wrung its neck. Never shall I forget the look of those deep, shining black eyes, that seemed to ask only for death and relief from suffering; eyes that soon glazed over in death, as its pretty head drooped and the body became limp in my hand. It was murder! From that moment I quit gunning forever.—J. E. M., in *Mind*.

In 1900 the expenditure for criminals in the United States was \$200,000,000. And what have we to show for this vast sum? Worse than nothing. Are any of the criminals better or nobler men? Would the people of the United States endure for six months a school system that would leave the scholars as ignorant in the end as when they began? And yet this is the way we Americans are content to leave our criminals, and with the added iniquity that they have grown more callous in crime during their incarceration in prison.

The very spirit of condemnation that one allows to condemn others through him, finally turns its venom on the condemner himself.

## THE POLITICAL DRIFT.

WALLACE YATES.

**P**OLITICS has immensely widened its scope since the good (?) old times when "a monarch was head and brains for his people and they were heart and hand for their king." Religious, social, physical and moral economy and thrift are now all included in that comprehensive science. But, with this widening of its field of operations appears to have come of late a weakening of concentration on special lines of reform. Nobody now believes in a panacea for the ills under which society suffers. The enthusiasts of ten years ago for single tax, Bellamyism, fiat money, free trade, woman suffrage, etc., have developed a masterly inactivity in the matter of boosting their favorite mode of deliverance. They begin to realize that the mills of the gods grind exceedingly slow, that the tug and sweat of individual effort has little effect in accelerating the pace. I think it was Rosine Knight who once said: "An impartial government of the people, by that people, is an elaboration of intelligence that can be wrought out only by piecemeal. Even learned men—sages—are reasoning beings only now and then. They dream immeasurably more than they reason. At impulse man takes up the oars of thought and piles them vigorously, as if he could get over the whole expanse of the ocean of knowledge with a few strong strokes, but as he turns to mentally question some familiar landmark, and finds that he has barely changed the angels of distance, his enthusiasm relaxes its entire tension, and he passively drops back into his pleasure-seat, relieved, and lets the tide of chance and circumstance drift him anywhere away from responsibility."

This is just where we once fanatical reformers find ourselves at present. The situation is, indeed, a political "drift." The new fad is, to develop the individual and let society take care of itself, which is, perhaps, after all, the true philosophy.

"During all past times," says Herbert Spencer, "mankind have eventually gone right after trying all possible ways of going wrong"; and John Neal adds: "You will find that, whenever it is possible, the great unreasoning multitude is always in the wrong." Seeing, then, that this negative means of

progression is the only method that ignorant, perverse humanity will avail itself of—that man will go wrong when he can, and right when he must—we are morally bound to applaud the enthusiastic efforts which the lower classes heroically make to develop themselves to be the meanest among mean men, while they aspire to be the greatest among noblemen. The lowest human passions, and the highest human attributes, upon the consideration that they are accessories to be obtained of the advancing future, are, avowedly, at par. They are eggs to be hatched in the nest of the Bird of Paradise. They are inch-rounds of the long ladder of manhood.

"The art of life," says Emerson, "has a pudency, and will not be exposed. \* \* The ardors of piety agree at last with the coldest skepticism—that nothing is of us or our works—that all is of God."

## CULTIVATE CHARITY OF MIND.

**C**HARITY of the mind is finer and rarer than charity of the pocket. Men who would not refuse a dime to a professional beggar will give ready ear and circulation to a scandalous story about a friend. Women who busy themselves in works of philanthropy and organized charity will gossip cruelly about other women. They will meet in sewing clubs to make flannel undershirts for the heathen in tropical lands, and over their needles will murder a reputation with every breath.

The law presumes an accused person innocent until he is proven guilty, but society always accepts a slander with greater faith and alacrity than it accepts the gospel. And when a family lose their money they soon drop out of the minds of their friends.

Cultivate charity of mind. Never spread gossip or make uncharitable remarks. Speak kindly even of those who have done wrong. Be kind to the poor, not only by giving them money, but by treating them with respect and courtesy. It is no charity to throw a dollar at a poor man as you would throw a bone to a dog. He may pick it up for the sake of his needy family, but he will be quite justified in hating you. When you do a kindness do it decently. If you do it in a patronizing or ostentatious manner you are not of the true gentility, but a pharisee.—Exchange.



## A SUBSTITUTE FOR LEATHER.

**V**EGETARIANS and humanitarians will be glad to learn that a satisfactory substitute for leather has at last been discovered.

This new material is a composite substance named "Wolft," composed of vegetable or wool fibre saturated with a durable flexible modification of cellulose, the impregnating solution being entirely derived from the vegetable kingdom.

"Wolft" has already been utilized for boots and shoes, trunks and bags, tyres, saddles, machine belting, insulated wire, film for medical purposes, and in connection with various other industries. Even the new motor car industry is making use of this latest substitute for leather and india-rubber.

The impregnating material, named "Velvrl," in solution can be utilized as varnish, and in this form is practically imperishable as it does not, like all varnishes containing linseed oil, deteriorate with exposure to the atmosphere. It forms an improved medium for mixing paint, and is valuable for enamelling leather, leather cloth, and various other substances.

Apart from the intrinsic general advantages of "Wolft" over leather, from the humanitarian standpoint, this material should be specially welcome. Hitherto, the more or less compulsory use of leather for the various necessary purposes to which it is applied, constitutes, of course, an inconsistency in the practice of humanitarianism.

But now, without that destruction of life which the use of leather entails, the humanitarian may still have his trunk, his motor car, etc., and be even more comfortably shod than in the wearing of ordinary leather footgear. For "Wolft" has several characteristics superior to those of leather.—The Herald of Health, London, England.

All the reformers who exalt the laborers, speak as if some outside power was going to give the laborer his freedom, forgetting that the greatest enemy and tyrant of the laborer is within himself, and that his own ignorance stands as a great mountain in the way of his freedom and emancipation.

Vaccinating and vivisectioning physicians know nothing of the causes, they merely deal with the effects, of disease.

## ARE WOMEN THE CRUEL SEX?

**I**SOMETIMES ask of these cultured, Christian women: "Have you ever been to the stock-yards? An expression of horror is always the reply and the exclamation, "I never could endure it!" That is not surprising. One woman who saw it, a few months ago, became a raving maniac. And it was argued that women should not be permitted to visit the stock yards. If women are willing that men and boys and girls shall stand ankle deep in the blood and filth, to satisfy their unnatural and perverted appetites for flesh, they surely ought not only to be permitted, but to be compelled, to see at least once what others are compelled to see every day in order that they may eat. The golden rule should be applied right here in the matter of diet. Tell me what a woman eats three times a day, and I can tell you very nearly what her opinions will be on all the great questions that affect humanity. Dr. Oliver Wendell Holmes declared that the beard of the man who fed on pork was distinctly porcine in its bristling characteristics. The woman who tells you with a show of pride that she kills chickens, is not fit to be a mother. Motherhood for her is a menace to society. The women who do not eat flesh cannot understand the careless cruelty of their sex, that fail to see in the smoking flesh upon their tables the double wrong toward their fellow creatures and their fellow men.—The Vegetarian and Our Fellow Creatures.

Nourishment is spiritual. Strength is not a property residing in food. It is the result of the capacity of the being to properly assimilate the spiritual elements in air, food and water. Some persons are perfectly nourished on bread, cheese and onions, while others would not be nourished at all on this diet. Some are nourished with flesh food, while others are weakened by eating it.

The body instead of being "nothing," on this plane of existence, is to the mind-spirit what the crude marble is to the sculptor—it is the material through which he must manifest and realize his high ideal. The mind-spirit shows its perfection or imperfection through the body. The body mirrors the evil spirit or the angelic spirit within, according to what has been cultivated.

## A DISGUSTING EXHIBITION.

"**M. D.**" writes to the "Times" drawing attention to the disgusting manner in which uncovered carcasses of animals are conveyed in open carts of all kinds along our thoroughfares at all hours of the day. "This," he says, "would not be permitted in any city in the world." He appeals to the new Medical Officer of Health and the new Commissioner of the City Police. Is it not amazing that well educated and decent-living people can deliberately accustom themselves to eat food that is in itself so repulsive, it is considered "disgusting" for it to go through our public streets uncovered? If it is so horrible merely to look at, what must it be to put it in one's mouth? We are glad that flesh-eaters are ashamed of the shuddery-looking stuff they eat, and we hope the authorities to whom "M. D." appeals will take the hint and compel all who deal in such unsightly things, to conform to the decent practice usual in dealing with dead bodies, and have them henceforth delivered in coffins.

Meanwhile, those who no longer care to eat Coffin-Food may be glad to know that Nature, having endowed them as human beings with sentiments and feelings of a refined and humane kind—not to be found in cats and dogs, lions and wolves—has duly provided them with food that can be looked at without a shudder; and that can never be made to appear so loathsome as to need covering up. Nature makes food appear attractive, to the animal she intends it for; the flesh-eater, therefore, stands self-condemned. Anything capable of awakening a feeling of disgust, proclaims its own unfitness as an article of food.—The Vegetarian, London, England.

The American Field records as a fact that, when an epidemic of cholera threatens a certain locality, the birds leave the neighborhood a few days before the appearance of the scourge. This was noticed in connection with the recent outbreak of the epidemic at Hamburg. In 1884, the same phenomenon occurred at Marseilles and Toulon, where all the birds, as if actuated by a common impulse, abandoned the plague-stricken cities, and took up their abode at Hyeres, which was fortunate in escaping the plague. The great influx of birds at the time was much commented upon by the inhabitants. In 1872 all

of the sparrows left the town of Prezemsyl, Galicia, two days before the appearance of the pest, and not a single bird returned before the end of November, when the cholera had entirely disappeared. Let us hope that the birds may remain with us this summer.

"No one raises a voice of protest against the act of slaying these birds. It is the brutal atrocity accompanying it that makes the blood boil and the heart grow hot with indignation. Not a newspaper or layman in the country protests against the annual slaughter of turkeys to provide food for our national thanksgiving day, neither do we object to the daily slaughter of cattle and hogs at the stock yards. Nor would there be a single interference with this affair at Kansas City if it was done in a humane and decent way, unaccompanied with the disgusting and heartless aspect of cruelty and suffering which has characterized it from the beginning."—Rev. R. K. Ryan. [It is just as cruel to kill an ox with a pole ax—requiring often six or eight blows—for food, as it is to shoot a pigeon for "sport." The killing of animals for food is the basis of the killing of animals for "fun."—Ed.]

The present workings of the foundation principles of a truer living are evident to the observing and thinking mind. Silently back of the objective scenes of action there is going on a process of refining from the savagery of flesh-eating to the more humane of the humane. It is in the air, and many unconsciously use less flesh. Very noticeable, too, is the fact that many children are born to the new and higher humanity, and refuse to eat flesh.—Mrs. C. La Favre, in the Herald of Health.

In school you must be quiet and listen to the teacher's instructions. If you will not listen to and follow the instructions you will remain ignorant all your life. This applies to the spiritual, as well as to the material. The majority of the world is playing truant and saying: "We will be all right when we get over there." They do not stop to think that the child that has neglected its studies will find it a great drawback when it arrives at manhood.

## SPIRITUALISM BLOSSOMING.

**A**t the Unitarian Church [London, England], Sir Hartley Williams, a Supreme Court Judge, delivered an address on "Death and a Future State." He said death was but an event similar to that which occurred when a bird broke through the egg and discarded the shell. The moment of the dissolution of the physical frame was the moment of resurrection on a spiritual plane, where the cast-off body would be worse than an encumbrance. Resurrection took place at the moment of death, and the soul continued on the spiritual plane the same life as was lived on the physical plane, the only change being in environment. He believed we would start in the new life no better and no worse than when we left this. Our future life depended on the life we led here, and each individual must work out his own salvation. The most important lesson he would draw from these beliefs was that we should live the best life we could here.—The Register. This is what Spiritualists have been teaching for over fifty years, but the fact that the churches are beginning to see the light now, is evidence that the theological shell of darkness has been all broken up.

The mortal bane in all this money worship, this toadyism and time-serving, is the effect it has on the soul of the toady and time-server. It calls his attention away from the real and the permanent in life to the false and the fleeting. It robs him of the idea that character is the chief glory of man. When to character we add culture, we come into an inheritance more durable than time and richer than all the kingdoms of this world.—Edwin Markham.

At Lucerne, Switzerland, has recently been opened, as the gift of wealthy humanitarians, a building designed to promote in all possible ways the prevention of wars.

"The Club Journal," monthly. Price, \$1.00. Mabel Williams Plowman, Editor-in-Chief; Julia Bodley Comstock, Associate Editor. Address: The Club Journal, Marquam Bldg., Portland, Ogn. This is one of the foremost and most progressive magazines on the Pacific Coast, and is doing splendid work in awakening women to their great, inherent possibilities.

"Soundview," a monthly magazine. Price, \$1.00 a year. L. E. Rader and Frank T. Reid, editors, Olalla, Wash. "Soundview" is the organ of the Evergreens, a new society for the promotion of progress. The dollar subscription includes membership in the society and pays for other publications that may be published from time to time. The editors are advanced thinkers, and are publishing a bright, clean, interesting magazine, and we wish them success. Send 10 cents for a sample copy.

The International Health League already has members in every quarter of the globe. Only costs 50 cents to join, for which you will receive the Health Clinical (monthly) and the People's Health Journal (price, \$1.00) free. Address: The Good Health Clinic, Syracuse, New York.

"The New Pentecost," monthly. Price not given. Address John Hamlin Dewey, 117 W. 84th Street, New York. The organ of the Pentecostal Union—a spiritually co-operative brotherhood, seeking new inspiration and illumination.

"The New Life," by Leroy Berrier, 2301 Farnam Street, Davenport, Iowa. Price, \$1.00. "Life, beautiful, strong and free is our supreme heritage. The New Life is such and is within our reach through right thinking."

The "Higher Thought," Kalamazoo, Mich., has begun its Symposium on Immortality. The first article of the series is contributed by Walter De Voe, editor of "Vitality."

"Freedom," Sea Breeze, Fla., issues a mammoth edition of two hundred thousand copies on November 5th. Send in your name and the names of your friends.

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AWAKE! AND STRIKE THE HOUR!  
O LD legends tell us of a Golden Age,  
When earth was guiltless—Gods the guests of men;  
Ere sin had dimmed the heart's illumined page;  
And prophet voices said 'twill come again.  
O happy Age! when Love shall rule the heart,  
And time to live shall be the poor man's dower,  
When martyrs bleed no more nor exiles smart;  
People, it ripens now. Awake! and strike the hour!  
—Gerald Massey.

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AND THE  
Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

# THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

## SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas.....	1:48 p. m.
Augusta, Maine.....	3:03 p. m.
Boston, Mass.....	3:28 p. m.
Baltimore, Md.....	3:08 p. m.
Burlington, Vt.....	3:18 p. m.
Berne, Switzerland.....	3:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	3:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	3:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	3:09 p. m.
Edinburgh, Scotland.....	8:01 p. m.
Frankfort, Germany.....	8:43 p. m.
Frankfort, Ky.....	2:33 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Fredrickton, New Bruns.....	3:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:03 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:03 p. m.
Indianapolis, Ind.....	2:28 p. m.
Jerusalem, Palestine.....	10:31 p. m.
London, Eng.....	8:11 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lecompton, Kan.....	1:48 p. m.
Lima, Peru.....	3:04 p. m.
Little Rock, Ark.....	2:03 p. m.
Milwaukee.....	2:18 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Montreal, Canada.....	m.
Nashville, Tenn.....	2:23 p. m.
New Haven, Conn.....	3:18 p. m.
New York City.....	3:15 p. m.
Newport, R. I.....	3:23 p. m.
Norfolk, Va.....	3:05 p. m.
New Orleans, La.....	2:11 p. m.
Omaha, Neb.....	1:38 p. m.
Ottawa, Canada.....	3:08 p. m.
Philadelphia, Penn.....	3:11 p. m.
Panama, New Granada.....	2:53 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	8:19 p. m.

Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, Newfoundland.....	8:38 p. m.
San Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
Spanishtown, Jamaica.....	3:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Santiago, Chili.....	3:28 p. m.
Springfield, Mass.....	3:21 p. m.
San Francisco, Cal.....	12:01 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vienna, Austria.....	9:21 p. m.
Vicksburg, Miss.....	2:08 p. m.
Vera Cruz, Mexico.....	1:48 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.
Walla Walla, Wash.....	12:18 p. m.



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### IN MEMORIAM.

ISABEL DARLING.

**D**ROOPING, tear-burdened, elusive yet clinging,  
Silently-gathering ghosts of the sea  
Drape all in grayness the hill and the valley,  
Hushing the music of bird and of bee;  
Lost is the way in the trail of their garments,  
Dim is the sky as with mists of regret;  
Nearer and nearer they drift as they gather—  
Have they remembered or do they forget?

Ghosts, we are lonely and grope for his presence \*—  
Friend of the old time and friend of the new,  
Gentle child-nature, beloved and loving—  
Where waits his spirit, with us or with you?  
Onward and upward the gray, drifting shadows  
Beckon and rise to the arms of the sun;  
Why, O my soul, dost thou wearily question?  
Thus lives thy friend in the Infinite One.  
Still do we question, for knowledge is feeble,  
Though at its greatest, its strenuous best;  
Surely the ghosts will return to the ocean,  
Else were it empty—who knoweth the rest.

\* "Uncle" Walter Hyde, late of Alameda, California.

Heaven is the essence of matter,—the fragrance of the flowers, the beauty of the landscape; the delicious flavor of the fruit, the melody and harmony of music, the loving thought, the pure aspiration, etc.,—the intangible and etherial; therefore, you cannot know the true heavenly state apart from the appreciation of the refined. Misery and woe are involved in grossness—the animal Hell of being.

## ARE PRAYERS ANSWERED?

**V**ES; they are answered according to the spiritual capacity of the individual to receive. Prayer is a demand from the incarnate spirit to the discarnate spirit—the source of supply. Prayer is always answered from a center to the circumference,—the petitioner,—just as the demand for the electric light is answered from a center of electrical illumination, but the supply is limited to the capacity of the burner and the electric center of supply. The demand or prayer for spiritual light or material benefits is governed by the same law.

Each sectarian church is but a center of spiritual supply, and the return can come from no higher source than the plane of the collective or mutual belief of their incarnate and discarnate spirits; hence, the sectarian churches, as organized bodies, do not have instantaneous healing by laying on of hands, and other occult phenomena, because they do not believe in them. Individuals belonging to these churches may have them, but in such cases they have outgrown their creed, although nominally belonging to the church.

When church members pray to have the life of a Garfield or a McKinley saved, their prayers are not answered, for the reason that the wisdom that can save the life of a man wounded in a vital part, is more interior and spiritual than is recognized by the sectarian believers. The Source or Center is capable of answering such a prayer, but the petitioner or petitioners must be able to receive the answer (the healing power). A prayer cannot be answered from a spiritual plane or vibration that the petitioner is incapable of receiving. A Jesus Christ can only answer prayers from those who are at-one with him.

Prayer that begets must come from the heart of being; lip prayer is barren.

## THINK RIGHT.

**T**HE superficial observer, when he sees the financial means always coming to the true spiritual reformer, to provide all material things essential to the forwarding of his work, jumps to the conclusion that the good he does is owing to the money at his command, when it is the very reverse that is true: the means to do with comes as the natural result of obeying or working with the Law of Love. Whoever works in Love's Divine Law never lacks ways and means.

The mere possession of money is never the cause of the spirit's awakening to the spiritual needs of the world. If one does not listen to his soul's intuitions and have faith to put them into practice, without question or hesitation, he may own millions of dollars and all that money can purchase and yet not do any good with his means.

The success of all great spiritual teachers and reformers the world has ever known has been due to their intense faith and following the Divine intuitions of their souls. The success of Jesus Christ and Buddha was not in the least due to the possession of money. Jesus Christ had not means enough to buy himself a night's lodging, according to his own admission; Buddha gave up regal magnificence for a beggar's gown and bowl. He who works for the good is ever a majority and all things necessary for his work are ever at his command.

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All the, so-called, miracles of the ages are but Love manifesting her wondrous Light. Wouldst thou be great and immortal? Love Love in all thy thoughts, feelings and actions and she will become thy very self, and then thyself will become eternal. She is the constructor of all forms, but forms die; she alone lives forever. Christs are but her purer offspring. With Love, no task is too great for thee. Without her Divine Fire energizing the heart all enterprises are failures.

## THE DIVINE SOURCE.

**T**HERE is no permanent and unalloyed happiness until one unfolds the inner consciousness of his being. This consciousness is supplied from the great Divine Source that constantly replenishes itself. When one finds this consciousness—this source of strength and power—happiness is ever present.

It is this state of consciousness that one is seeking to reach when he sits in the "silence." And this is the development every one should try to get. This is seeking the Kingdom of God and His righteousness when all the rest shall be added.

Instead of looking for communion with some discarnate spirit, seek this Divine Fount of Conscious Love and when you have unfolded to it, your spirit friends will respond to your every call—you can be with them or they with you at all times.

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The majority of people have not elevated their thinking to keep pace with the marvelous material progress of the race. It seems almost absurd to speak of a God who condemns his offspring to everlasting punishment, in the same breath with the X-ray, wireless telegraphy, the telephone, the phonograph, etc., or to voice a belief in a doctor who vivisects and tortures animals and gives mineral poisons in this day of mental and spiritual healing, yet millions believe in these unprogressive elements just as much as if there had been no progress in the past fifty years.

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The minds of people are kept so cram full of worrying and fretting thoughts that there is no room for a hopeful thought to get in. If the mind is spiritually happy from being filled with good thoughts, material prosperity is added as a natural consequence. When the spiritual center shines, the circumference or physical things cannot remain in the dark.

## KEY THOUGHTS.

LUCY A. MALLORY.

**A**N evil thought is the most crushing burden to bear.

All the forces of the Universe are teachers to those who have eyes to see and ears to hear the Silent Language of the Supreme.

It lies with yourself whether you would live in the roots of Being, buried in mother-earth, or be the blossom of Being, fragrant with angelic perfume, reveling in the sunshine of Love.

Truth comes to man only in degree to his growth in goodness; the evil-minded are always error-bound. Truth cannot set man free until he unfolds its progenitor—purity and goodness.

The Coming Race will regard what man calls his "reason," in relation to spiritual things, much as the intellectual man now regards the animal instincts in relation to his intellectual pursuits.

There is only one place where you can be perfectly happy, and that is within yourself. You may travel throughout the whole Universe in search for happiness, but until you look for it within your own heavenly kingdom—the good within you—you will not find it.

The absurdity of thinking that Life is matter, is shown in this—that each one's past experience is all within his consciousness. He has had to pass through matter to gain the experience, but when it has been gained, the matter forms through which the education came fell away, just as the a, b, c blocks of the child are discarded when the child knows the alphabet.

You may have an earthly angel for your companion and the beauties of springtime all around you and yet be unhappy, and it is because there has been no beauty cultivated within to meet the beauty without. Thus you may go to an infinite number of Heavens, but they won't be Heaven to you until you have Heaven within.

Love inspires more abundant life. This is why Love is the Great Healer.

Love is the price for everything good in the universe. You can have all the good you can pay for in Love.

Inharmony is disease; whether it be taken as physical food or mental food, the result is disease. Health is harmony of being.

The power of the true artist is not in praising the skill of another, but in creating his own masterpiece. So the power of man to attain his Godhead is not in praising a God, but in making his life Godlike.

God does not reign in his universe as long as you think that Power is outside of yourself, ruling as a king governs a country; but when you realize that Deity is the Good Intelligence involved within all things, and you strive to bring that Intelligence to the surface, then "God reigns."

Truth is deeper than thought and feeling. If one is grounded in the faith of Love, no adverse suggestion of his own mind or other minds, incarnate or discarnate, can move him from right thinking and right doing. Neither the opinions of incarnate or discarnate spirits are heeded when he is centered in Divine Love and Wisdom.

The best way to ensmall the power of strife and discord is to keep the peace of your own soul. Every soul you make the stronger for your love, adds to your strength; and every soul that you weaken by your discord adds to your weakness. Thus the growth of the power of your happiness or misery is in your own hands.

Every individual, for right growth, needs self-experience. Those parents who seek to prevent their children from realizing hard experiences, are rearing hot-house blossoms that the first frost will wilt. The men and women who are of real use to the world are not those who flee from bad and hard experiences, but are those who can conquer them.

[Written for the World's Advance-Thought.]

## THE NEW CITY.\*

S. A. MERRILL, M. D.

UNVEILED in form of prophecy  
 I see a glorious city rise,  
 A greeting to the new-born day,  
 The growing light, the glowing skies.

In fair proportions doth she rise;  
 Her walls are ranks of free-born men;  
 And Justice's sword, that flames on high  
 Becomes at last the mightier pen.

I see no house of worship there,\*\*  
 Save God's own blue o'er arching sky,  
 For every place shall hear the prayer  
 Of love and song and industry.

Her temples shall be made for use,  
 And built by willing brawn and brains;  
 For work shall reap its full reward,  
 And Labor toil no more in chains.

Her palaces and homes shall rise  
 In graceful forms to greet the sun,  
 While in them rest the sons of toil  
 When Labor's lightened tasks are done.

In vision of prophetic ken,  
 'Mid scenes of splendor, homes of love—  
 No more the slaves of toil, or men—  
 What radiant forms of beauty move!

Work then in faith, ye knights of toil;  
 Lay deep her broad foundation stones;  
 Your hammer's click rings out the knell,  
 The downfall of the tyrant thrones.

For Priest and Pontiff, Kaiser, King,  
 Have long usurped despotic sway;  
 At length has come the wished-for time  
 When Truth and Right shall have their day.

With grateful hearts we honor them\*\*\*  
 Who, through long years with patient plan,  
 Have wrought to build an empire here,  
 Whose chiefest corner stone is Man.

And what if in this world-wide strife—  
 This mighty roar 'twixt man and trust—  
 Myriads shall fall on every side,  
 Their prostrate forms lie in the dust!

For he who dies at duty's call  
 In jail or mine, in shop or field,  
 Doth shed his blood in Freedom's cause,  
 As he who falls with sword and shield.

Far better, too, to fall at last,  
 And sleep in Truth's unnoted graves,  
 Than live in luxury and die,  
 Of passion, greed and lust the slaves.

Then let us work with heart and hope,  
 And bide with perfect trust the time  
 When toil shall clasp fraternal hands  
 With hands that toil in every clime.

The scales are falling from the eyes  
 Of untold myriads born blind;  
 The tethers break, the fetters fall  
 That sorely vex the human mind.

The thrones decay, the sceptres fall!  
 'Tis Truth and Progress lead the van!  
 And Right and Might are bringing in  
 The Rule and Brotherhood of Man!

\*And I, John, saw the holy city, New Jerusalem, coming down from God out of Heaven."  
 —Rev. xxi:2.

\*\*"And I saw no temple therein."—Ibid xxi:22.

\*\*\*The Fathers of the Republic.

## THE NEW SPIRITUAL DAY.

It has not only dawned upon the world, but we are actually realizing some of its glorious benefits. The power of creeds and dogmas, which has for ages enthralled mankind, is passing into oblivion, and freedom is fast permeating every nation, kindred, people and tongue on this globe.

As the new era advances, its "morning stars sing together," and its "sons of God shout for joy," as it was recorded they did at the birth of a former era. The beaming star of hope gilds the horizon, and the Sun of the New Day sheds its brilliant light over a world, driving out fear, and bidding superstition depart, together with all tyranny and oppression.

The mountain-tops of thought and a disen-thralled humanity are bathed with effulgence and the hills and valleys reverberate with songs of joy which ascend to heaven from the denizens of the twentieth century—because of their awakening to new life, with new conditions, new opportunities and new responsibilities, in the New Era, so long hoped for, sung about, and earnestly expected by our grand sires, but never realized in any previous century.

The New Spiritual Day is here.—The Philosophical Journal.

Veneration pre-supposes a Divine Being; the Holy Sun of Righteousness, as much as the eye pre-supposes a sphere of visibility, or the ear the realm of sound.—J. P. Cooke.

The language of the angels is the Silent Language of the Purified Soul. Until you speak that language, angels cannot minister unto you.

## LOVE AND LIFE.

JOHN P. COOKE.

**H**E that lives a life of self-denial in this world shall meet his reward in the life to come. That is to say: He that denies his lower loves shall have the satisfaction of his higher; he that puts aside passion shall then enjoy principle; he that abandons the life of desire shall enter into the life of spiritual joy.

In such a view-point we see that the life of a man is the love of the man, and the love of the man is his life. The words love and life are closely connected in their root; and if we substitute the word love for the word life, a world of meaning is at once unfolded to us that otherwise we miss. The word love drives the thought inward and keeps it there; while the word life throws the thought outward and leaves it there. We think of life as a thing of duration and extension in time and space; we think of love only as a state or condition, or intensity of feeling.

There is an implicit life which is love. There is an implicit love which is life—love flowing out into manifestation.

Love is a thing of qualities; life is a thing of quantities. In the manifestation of love, we find that it has a double action; one, a self-referring, another, social or altruistic, referring to others.

It is said that the planets are kept in order by a balance of forces of opposite tendencies. The action of both together keeps the planet in its place, fulfilling its part in the universal harmony. So it is with this fact that we call love.

In one aspect, man is a mere organic creature; the transfiguration of the natural cosmos; a child of the mineral and vegetable; developed out of the ground; a bundle of propensities and instincts and spiritual possibilities. He is truly a creature of material circumstances and elements. As such he is self-seeking.

Through his five senses man is doing his best all the time to draw in all the world. His eye seeks beauty in the ground and in the skies, in the sunlight and in the shadow, in his companions and in the garden of Nature. He tries to capture it, make it his own. Man catches the sunlight and weaves it into his fine fabrics and tissues, paints it on the canvas, carves it in the marble, insists on having in his home all the glories of the world.

Think how insatiably the ear drinks in sounds. All voices come to it. Man invents instruments to intensify sound. Music is its creature. Man organizes the instrumental ensembles that bewitch us with the Divinity of harmony.

All the senses in their variant modes follow this heavenly leading. We would turn Nature inside out to make it ours. Every sense is an avenue through which love finds a way.

Every sense is a mode, by which God teaches us regarding conditions of matter. Earth, water, atmosphere, electricity, magnetism, all appeal to our appropriate senses in turn.

Take that mode of love which bears the name of love, pre-eminently—that instinctive, passionate love which plays so large a part in the world. How voracious, how insatiable it is! What abysses of misery it sometimes opens! What wrecks it makes. In its manifestations it often becomes infernal! A love that is altogether exorbitant, that overflows all uses and all needs in every direction. It does not and cannot control itself. But here comes in the benignant provision of Divinity. To balance the centripetal, self-seeking power, there is the centrifugal force throwing the spirit out in blessing to mankind—the Divine human force counteracting the selfishness. Over against the all-devouring love is the all-embracing and beneficent love of Heaven—a light which shines to cheer and bless. The living light which pours its radiance into the central life—distilling, like dew upon the flowers, the emotions, awe, reverence, wonder, aspiration, hope and trust.

Hope whispers to man of an eternity of happiness, if he will but fulfill the conditions of a righteous life. Oh, the height, depth, breadth of that Ocean of Love, of unalloyed bliss, which is opened to the foretaste of mortals by this Divine breath of hope! Blessed be the Giver of Hope!

The thought of it leads the spirit forth to nestle in the Light where we have felt

"A presence that disturbs me with the joy  
Of elevated thoughts; a sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,  
And the round ocean and the living air,  
And the blue sky and in the mind of man:  
A motion and a spirit which impels  
All thinking things, all objects of all thought,  
And rolls through all things."

## CHOICE OF FOOD.

THEODORE WRIGHT, BRISBANE, AUSTRALIA.

**A**s sentient beings we are called to do our own choosing, and what we choose is what we sow, but the result of that choice or sowing is beyond our control, for what has to be reaped eternal law has unalterably predestined. That is, moreover, exactly what equity demands.

We form habits—good, bad and indifferent—and they become masterful. Parents, guardians and advisers have a lot to do with guiding our choice as to the habits we form. Our likes and dislikes are simply an expression of the habits we have formed. Because we like or dislike certain things, such as articles of food or drink, it does not by any means follow that they have been formed rationally. The system of the physical body is so accommodating that it can be made to adapt itself alike to things most healthful or baneful. Our palates are strongholds of cruel deception; for when they become once enamored of certain things, even if they be extremely poisonous and pernicious, they will cherish an abnormal craving for those things regardless of consequences. This proves the necessity of extreme care and caution in the making choice of food, and the formation of our habits therewith.

Reason should rule, not palate, in the choice of food. Palate long accustomed to certain flavors will proclaim them to be admirable, while sound reason can only condemn them. That should not be. No one should be so servile as to allow others to make such choice of food or ought beside for him as to form his habits; before passing the age of discretion each one should cheerfully task themselves to reason out the pros and cons of what is eaten or drunk, and so determine what is to be the habit of a matured and responsible life. Is not this very seldom attempted?

It is an understood thing that where choice is exercised it will always be for the best. In the long run that will be; but in the interim experimentation will cause all manner of mistakes to be made, in food as in all things besides. For the promotion of health, strength, good feeling and general well-being by means of food, reason shows that nothing equals the products of the vegetable kingdom. The Vegetarians have very much less need for medical advice and assistance than flesh-eaters.

Strength and endurance are qualities only found in the animal world among such animals as the horse, the ox, the elephant and the like who derive it entirely from the vegetable kingdom. The murdering of animals for food promotes ferocity, cruelty and indifference to the feelings of others; does everything, in fact, to destroy good feeling. As to general well-being, that is best served by what promotes health, strength, endurance and good feeling. All that can be said after that about flesh for human food, can only be as light as a feather in comparison with the weighty reasons for choosing vegetable food as the diet of man.

As facts are more carefully observed, and more scientific deductions drawn from them, the unsound commendations of a flesh diet made by the medical profession generally will be by the thoughtfully independent ones rejected. All is not gold that glitters, even in the form of professional knowledge and skill. Prophets tell us that when "the knowledge of the Lord covereth the earth" no animal will kill and eat another as food. People may for the present pour contempt upon the thought, but every thought charged with vitality survives such treatment, and eventually turns the tables upon those who ignorantly despise and condemn it. The professors of, so-called, medical science have time and again been made to "eat their own words," and in view of a constantly increasing array of facts, they will be compelled to do it again in this all-important matter—man's proper choice of food.

There are thousands living today that know there is nothing equally promotive of bodily ailments and diseases as is a flesh diet; and can we for a moment allow ourselves to suppose that the very learned members of the medical fraternity are ignorant of this? If they are should they not be numiliated by the fact? If they are not should they not be all the more humiliated? While they choose to maintain their present attitude in favor of a flesh diet then they are impaled on the horns of a dilemma! It is an attitude too distressing to be borne contentedly for long, and it will be a great relief to them, and through them to the world at large, if they should get out of it at once. Some are already doing so, and more must quickly follow.

All things—good or bad, wise or ignorant—subserve the Divine Purpose.



# THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

## THE UNIVERSAL REPUBLIC.

*Only he who would not be a Despot is fit to be a Freeman.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

For the Universal Republic.

ONWARD!

SUSIE M. BEST.

**T**HE watchword of the age is "Onward!  
Onward to the goal!"

To heights beyond, eternal Progress,  
Ever leads the soul!

Through the night of superstition  
Truth her lantern lifts,  
By its light man made discerning,  
Right from error sifts.

Wider grows the world's horizon,  
Uncouth fables fade,  
And the nations urged to honor  
Cannot retrograde.

The watchword of the age is "Onward,  
Onward to the goal!"  
To heights beyond, eternal Progress,  
Ever leads the soul!

## UNFOLD THE SPIRIT.

**S**PIRITUALISM is only a hope to those who do not make it a reality and a certainty by unfolding the faculties and organs of the spirit. The Spiritualist who has unfolded these does not need to wait until his physical body dies in order to see and converse with the departed. Even the old Bible bears witness, again and again, to this great truth. Jesus did not have to wait until he was translated to speak to Moses and Elias. Abraham held almost daily converse with the spirits (angels) of the departed, and so on.

The religions of all peoples (including Christianity) give only a "hope of immortality" to their followers, for the reason that the followers make no effort to attain to the

heavenly vision and translate hope to certainty, by unfolding the spiritual senses.

The Immortal State of Consciousness is the blossom of the growth and unfoldment of the spirit, just as the flower is due to the growth of the plant. Now and here is the time and place to unfold the spirit consciousness. The world is filled with undeveloped, incarnate and discarnate spirits who are waiting for the Immortal State of Consciousness to be given them as a gift. It can never be attained except through growth.

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Without transforming the dark past of one's existence into the light of the Divine Purpose in the ever-present Now, there can be no happy future. The purpose of human existence is not to run away from the darkness of one's own creating, or to relegate its transformation until after the death of the physical body, but to transform it here and now, just as the seed transforms the dirt it is buried in to flowers.

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Fear sustains all the evils. Fear of Hell sustains the false church; fear of disease sustains the drug and vivisectioning doctor; fear of physical weakness sustains flesh eating and all its cruelty; fear of what friends and neighbors will say sustains countless errors and evils.

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God is infinitesimal before he becomes stupendous. The Love and Wisdom that inheres in the seed is the God that creates out of the seed all the evolutions appertaining to it. If God were not involved in the seed, growth (creation) would be impossible.

## SPIRIT PRECEDES MATTER.

**W**HAT humanity needs to realize is that the spiritual precedes the material, as thought precedes action. In the very nature of things permanent happiness cannot grow out of matter forms—the transient and ephemeral.

One may try all the material channels and avenues to find true happiness and in the end he will find only bitterness and pain, until he seeks it in the Kingdom of Good and lives therein.

The only real happiness is that close-knit with your being, and that is not dependent upon things, persons and places, here or hereafter. If you have no Heaven within you, you will not find one external to yourself. When we see through eyes and hear through ears made heavenly, Heaven will be wherever we are, for the external is the effect of internal causes and states of being.

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The newspapers are largely responsible for the continuance of the cruelty and inharmony of "sport"—the maiming and killing of animals for the mere sensual excitement it gives. Here we have a specimen heading of a great daily newspaper when a king goes out hunting: "The King of Portugal Distinguishes Himself in Bagging Much Game." Where is the distinction in going out to murder several score or hundred of inoffensive animals? He has no thought or regard for those he wounds and who get away, or for their starving young. The only place where such a man is distinguished is in the orthodox Hell, where the devilish imps are supposed to enjoy tormenting and wounding without limit. A king or a president or a member of the nobility should be above such devilish enjoyment. *Noblesse oblige!*

There are two classes of people the Christian world calls insane: those who reject the Bible, and those who seek literally to carry out the teachings of Jesus Christ.

## DAWN OF THE NEW AGE.

**T**HERE was recently published in one of the New York Sunday Heralds a description of an unusual performance at one of the New York "Roof Gardens." A man and his wife were the performers—the wife stood on the stage, while the husband went among the large audience and whatever was presented to his vision she immediately and rapidly spoke off to the audience. He had only to glance at the object, for her to repeat what was in his mind. No matter what page or paragraph in a book was selected for him to glance over she instantly repeated it, word for word, without a mistake. The "Herald" vouched for the genuineness of the performance, saying that trickery by signs was impossible, for the man was often hidden by the people who stood up around him, so that he could not be seen from the stage; and the transmission of thought was done with amazing rapidity.

What does this mean? It means that telepathy at a distance is an established fact. That which The World's Advance-Thought has so long predicted—viz: that telepathic communication would take the place of telegraphs and telephones—is coming true.

We have also another of the many evidences before us that we have entered the Spiritual Age, in the wonderful experiments of the Hindu Professor Bose, proving that metals are alive, and, like animals and plants, can be tired out, revived and even poisoned, which was fully set forth and illustrated in the "New York Journal" of Nov. 2d. This also proves our position, that there are in verity no inanimate things—all things have consciousness.

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It is not some outside energy that will come to man to redeem him, but his own energies harmonized, that he now misuses or allows to go to waste. Man's devilishness must be angelified.

## CHRIST'S KINGDOM.

WALLACE YATES.

THE Kingdom of Heaven is like leaven, which a woman took and hid in three measures of meal till the whole was leavened.—Jesus.

Herein is described the orderly process of evolution, whereby development of the Individual, through the contagion of example and survival of the fittest, operates to elevate the whole mass. It is not by preaching, but by practice and demonstration that men are taught. Criticism and condemnation, may, through fear and approbateness—which latter faculty George Combe called the drill-master of society—affect the outer man, the talking, posing man, but they leave no deep impress on the soul. These methods are negative in their effects, not positive factors of progress. They produce hypocrites rather than real saints. Paul remarked that there is therefore no condemnation for the people of God, "which walk not after the flesh but after the spirit."

The soul of man, the link between flesh and spirit, learns the lessons that tend to harmonize it with the All-Spirit only by experience and example. Men have been preaching to others since Time began, and have not yet learned the truth of the saying of the wise king, that "in the multitude of words there wanteth not sin, but he that refraineth his lips is wise."

In the above beautiful parable of Jesus, we are shown the process where the three principles in the kingdom of Matter—Force, Discrimination and Order, are utilized by the Mother principle, Cohesion, whose selfishness produces that Fermentation which the law of evolution uses to transmute matter into higher and higher forms until eventually we have Blessing.

The ideal of each of us should be the highest perfection of which the Individual is capable, and this is the only method through which we can make a Christ-mass of humanity.

According to the New Testament, Jesus Christ said that the "Kingdom of Heaven is within you." This Kingdom, then, must be subjective, and as all things come from God, and God dwells in this subjective Heaven within, all spirits must manifest from and through that Kingdom in man or woman.

## NOT TRUE.

IN the "Herald of Health," London, England, there is a well written article by a London physician, disproving, by the death-rate statistics of the Registrar-General, the truthfulness of the article in the new "Encyclopaedia Britannica," on "Experiments on Animals," in which it is claimed that vivisection has been the means of stamping out the greatest ills that afflict our flesh, reducing the mortality from these causes to a minimum.

"In 1881, antitoxin was not dreamt of, and under the old-fashioned treatment, 121 persons to a million died of diphtheria. In 1895, the antitoxin treatment was in full swing, and the death-rate was 259; in 1900 when the treatment was so general that some doctors declared it was criminal not to use it, 290 persons per million perished of the disease, according to the Registrar-General's returns. In 1896, twenty-six persons died of tetanus, but in 1897, an antitoxin for tetanus was discovered, and is now much employed; yet we find by the Registrar-General's Report, that in 1900 the deaths from tetanus had risen to 66. We all know that the disease of the thyroid gland, known as myxoedema, is now treated by thyroid extracts, the properties of which, it is claimed, were discovered by experiments on animals. I do not propose to argue the matter, all we have to do is to turn with Mr. Coleridge to the Somerset House Reports, and find that in 1881, the annual deaths from diseases of the thyroid body were 91. The rate continued to increase, regardless of the wonderful cure that had been discovered, till in 1900 no less than 322 persons died of the disease which had been 'banished by vivisection.'"

The close-by Heaven and Hell are realities, while the far-off Heaven and Hell are myths. We reap in our hereafter the fruit of the present seeds we are sowing—if we are cultivating an infant Hell here, it will be grown up by the time we get "over there." It is not a different Hell than the one we cultivated here, only the individual stripped of his mask—the physical body—will realize it more; he will see how much of happiness he has missed by his wrong course of life.

In all upbuilding the internal is first built up. Therefore, there can be no outside enemies until we have first built them up in our thoughts.

## AS OTHERS SEE US.

To the Editor of The Universal Republic:

**E**NCLOSED please find four cents to pay for the sample copy of "The World's Advance-Thought," which you sent me in response to my request for the same. On examination, I find that the paper is not what I supposed, and I do not care to take it. One reason is, your magazine is Spiritualistic, and I have no use for Spiritualism. I gave that subject considerable attention about fifty years ago, and found it to be delusive and unprofitable in the extreme. Since then nothing has occurred to change my opinion. At that time I had an uncle who was a Spiritualist. Some of his daughters were table-tipping mediums, and we had abundant communications with the spirit world (as it was termed) when my brother and I were spending a few days at his home. It chanced that on the morning of our intended departure, when we looked for our horses, in the pasture where we had left them over night, they were not to be found. In this crisis it was suggested that we consult the Spirits. We did so, and were informed that our horses had been stolen and were then fifty-six miles south. Uncle James said that "Spirits sometimes lie," so we did not go south to find them, but started for our home, which was thirty miles to the north-east. Before we had gone half way we found our horses. They had escaped from the pasture and were leisurely making their way homeward.

Some time later my brother and I sat down to the table, as we had seen our cousins do, to see if we were also mediums. To our surprise we found that we were; and after this, for some months, we had innumerable communications, many of them as absurd as the above, and many others marvelous and unaccountable. One day the "Spirit" stated a fact that was unknown to either of us who had our hands on the table; but our mother, who was at work near by, said that what the "Spirit" stated was true.

At another time a spirit took possession of the table and began to dance. He said his name was Steve Potter, and that he had lived neighbor to our father before we boys were born. When father came in we asked him about it and he said it was true; and when he saw the table dance he said it was just the way Steve Potter danced the hoe-down,

coming out with a great slap of the foot at the end.

At another time we went up stairs to consult the "spirits;" because our mother did not like it. The stove-pipe passed from the room where our mother was sitting through our room to the garret above. In the midst of our communications, unsolicited by us, the table started and walked, or hitched across the chamber to the stove-pipe and began to knock upon it as if to tease and irritate mother in the room below.

At another time the table walked across the room and climbed upon the bed while our fingers lightly rested on the top of it.

We spent a great many hours during those months in that sort of thing, and yet never received a communication that added to our knowledge or accomplished any good, and we found ourselves in a nervous state and our arms benumbed. Therefore, we broke off, and have never touched the table for that purpose since. What the electric, magnetic or odyllic force is that causes these phenomena we do not know, but we are perfectly satisfied that it is not spirits, for the only spirit that exists is merely a function of organized matter, which invariably ceases operation, and therefore ceases to exist, when the material organism, from which it rises, dissolves in death.

A second reason is that your paper advocates Vegetarianism, which I consider a false theory. It is true there are some classes of animals that are vegetarian, or herbivorous, as the horse, ox and sheep. Others are carnivorous, as the lion and tiger. Others still, are omnivorous, as the hog and bear. To this class belongs man, as is shown by his teeth and perhaps other organs, as well as by his almost universal practice. In the tropics he is largely vegetarian. In the frigid regions he is carnivorous almost wholly. Moreover, not only men but all herbivorous creatures are carnivorous in early life, and probably could not live otherwise. All viviparous creatures live on animal food when young; that is, on the mother's milk. And all oviparous creatures live solely on animal food before they are hatched; and chemical analysis shows that these animal foods—milk and eggs—are among the most perfect foods attainable by men. And it is well known that the best of simple foods for adults, namely bread and butter, is a combination of vegetable and animal food.

A third reason why I do not wish to subscribe is, because your method of argument for Vegetarianism is objectionable. See the quotation concerning "Coffin-Food," on page 94 of your paper. The object of that article is to turn the stomach of your readers against animal food. If that way of advocating Vegetarianism is right, why not quote Gulliver, where he describes, with lavish detail, the great discovery by which human food is manufactured from filth?

If Vegetarianism were the right system, which it certainly is not, the better way to advance it would seem to be to show the merits of various kinds of the best vegetable foods. There is no power that is so potent for reform as "the expulsive power of a new affection." Promote an engrossing love for vegetable food and the love of animal food will cease to exist. If Vegetarianism is right, show it to be so, and do not try to nauseate people towards animal food while they know as yet of nothing better that can take its place.

The work of showing people what food to eat, and how to prepare it, is really of the utmost importance, regardless of whether man is a carnivorous, herbivorous, or omnivorous animal. If instead of trying to nauseate people towards animal food, and thus deprive them of a large part of their living before you have furnished them a substitute; you were trying to show them how to live economically on food that is wholesome and nourishing; I should think your calling a most useful one. We have already an abundance of cook books, with countless recipes for making all conceivable dainties and nick-nacks; enough, perhaps, to offset and account for the masses of dyspepsia nostrums now advertised; but there seems to be very little practical knowledge, anywhere, concerning how and what to eat in order to secure proper nourishment. [Send Elizabeth Towne, Holyoke, Mass., twenty-five cents for her Cook Book. Editor.]

My fourth reason for not wishing to subscribe is, your position respecting Materialism. You say, on page 88: "The Materialist looks at life from the point of inversion. He puts the visible as the cause and the invisible as the effect. He makes the finest forces and essences of intelligence dependent upon matter, when it is the very reverse that is true."

You are wrong here, for matter with its functions is the source of intelligence. As the

Greek philosopher said, between two and three thousand years ago: "All things, even the human mind, and the gods themselves, originated from matter."

It seems to me that "The World's Advance-Thought" should develop along the lines of Spencer, Darwin, Huxley, Helmholtz, and the like, instead of teaching mystery and necromancy.

Your aim, no doubt, is good. You seem to be advocating health, love, wisdom, purity and holiness, but your methods for securing these ends seem to be unwise, and hence I do not care to subscribe.

H. FOWLE.

DEAR MRS. MALLORY:—Enclosed please find two dollars, for which please send "The World's Advance-Thought" to the addresses given below. Your magazine has been such a blessing to me that I wish every one could read it.

I have not eaten the flesh of animals for over two years and never will again. I am healthy, happy, and trying to live the life of love. I owe it all to the teaching of this blessed paper.

CLARKE MINARD.

The Doukhobors are a very spiritual and pure-minded people. The following are some of their rules of living, which they carry out faithfully: "Love God and respect the dignity of man." "The basis of man's existence is the power of thought." "Bring up your children to love and admire everything that exists." "Life is progress, and everything tends toward perfection, in order that the seed should be returned in the form of ripe fruit." "To destroy or hurt any living thing is blameworthy."

In Japan the disciples of the High Priest can walk without injury on a glowing bed of charcoal, eighteen feet long, without singeing a hair. When asked how it was possible for them to do this, the High Priest said: "My disciples never eat flesh food, never drink stimulants of any kind, neither wine or coffee or tea, nor do they even think of using strong-smelling vegetables; and we eat only twice a day—in the morning and evening. We must be clean in heart and body, or we should be burned."—Magazine of Mysteries.

No truer saying was ever quoted than that by Henry Ward Beecher: "The worst prison is not of stone. It is a throbbing heart, outraged by an infamous life."—The Dawn.

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#### DISCONTENT.

M. G. T. STEMPEL.

**D**OST feel the pressing discontent  
That fills the mind  
Of humankind?  
By it this glorious thing is meant:  
It is the Self crying to men:  
"Seek thou anear, seek thou afar,  
Seek everything beyond thy ken,  
And thou shalt find."

Aye, that will they!

Each soul will find its God some day  
Perfection all will surely reach,—  
Fullest content must come to each.

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KATE ATKINSON BOEHME, EDITOR,

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Send for free descriptive matter.

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WE ADVOCATE REFORM IN SOCIAL, POLITICAL AND RELIGIOUS LIFE.

Organ of the U. S. Confederation of Medical Rights Leagues. IMMANUEL PFEIFFER, President and Founder. Published monthly by "Our Home Rights" Pub. Co., 74 Boylston Street, Boston, Mass. Price 50 cents a year.

Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.

Vol. 15; no. 9, ms.

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MARCH-APRIL, 1908.

# The World's Advance-Thought AND THE Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

# THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

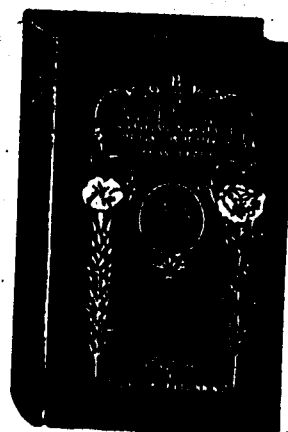
## SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:43 p. m.
Augusta, Maine	3:03 p. m.
Boston, Mass.	3:28 p. m.
Baltimore, Md.	3:08 p. m.
Burlington, Vt.	3:18 p. m.
Berne, Switzerland	3:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id.	3:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	3:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba	2:51 p. m.
Halifax, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal	7:49 p. m.
Leocompton, Kan.	1:43 p. m.
Lima, Peru	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	3:18 p. m.
New York City	3:15 p. m.
Newport, R. I.	3:23 p. m.
Norfolk, Va.	3:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:33 p. m.
Ottawa, Canada	3:08 p. m.
Philadelphia, Penn.	3:11 p. m.
Panama, New Granada	2:53 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France	8:19 p. m.

Rome, Italy	9:01 p. m.
St. Petersburg, Russia	10:11 p. m.
Savannah, Ga.	2:48 p. m.
St. Louis, Mo.	2:11 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Johns, Newfoundland	8:38 p. m.
San Domingo, W. I.	3:33 p. m.
St. Paul, Minn.	1:58 p. m.
Spanishtown, Jamaica	3:36 p. m.
Sioux Falls, Dakota	1:48 p. m.
Salt Lake City, Utah	12:43 p. m.
Santiago, Chili	3:28 p. m.
Springfield, Mass.	3:21 p. m.
San Francisco, Cal.	12:01 p. m.
Tallahassee, Fla.	2:33 p. m.
Vienna, Austria	9:21 p. m.
Vicksburg, Miss.	2:08 p. m.
Vera Cruz, Mexico	1:48 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.
Walla Walla, Wash.	12:18 p. m.



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LOVE IS THE WAY, THE TRUTH AND THE LIFE.

March-April, 1903.

PORTLAND, OREGON.

Vol. xv, No. 9 —New Series.

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### THE SOUL OF THINGS.

M. J. SAYAGE.

It is here that we come nearest to God, the God who is Essence, Source, Creator; and well may the mother, it seems to me, express herself in words like these:

**I**T is the mighty God, I know,  
Who thrills my being through—

He lives in star and dew—  
And, as June roses bud and blow,  
So bids me blossom, too.

Within my soul the sacred root  
Of this New Life runs down,—  
Sweet Love the seed hath sown,—  
Thence upward grows and comes to fruit,  
And all my life doth crown.

I am become creator then,  
God's secret I can guess,—  
O wondrous happiness!—  
I stand the mother proud of men,  
That strong sons love and bless.

Close at the universe's core,  
And out through all its range,—  
It rules life, death and change,—  
This secret lives forevermore,  
Sacred, Divine and strange.

The soul that doth this burden miss,  
Unlinked in being's chain,—  
It seeks a fancy vain,—  
Shirking God's purest shrine:  
Loses, nor finds again.

The cradle is God's purest shrine:  
At this fair fount of life—  
Hush here, O world, your strife!—  
Bow with veiled eyes, and call Divine  
The mother crowned as wife.

Self-control is the first requisite of (conscious) immortality.

## SOUL--READERS.

**C**RIME is rampant in the world because men are walking in spiritual darkness and their motives are hidden from each other, just as in the night the criminal and malefactor are abroad because they can better hide their evil designs. Now that the spiritual sun is rising in the higher consciousness of human beings it will bring the Day, in which hidden thoughts and motives will be revealed.

There are today a few persons in the world who can read the thoughts and motives of all people whom they think of or come in contact with. These soul-readers cannot be deceived by anyone. They read others like an open book. Being able to do this, they cannot be led into danger, entrust their property to dishonest men, etc.

The time is near at hand when this capacity of soul-reading is going to become general. There is going to come to humanity an illumination that will enable men to read each other's motives. Hypocritical politeness, specious arguments and make-believe friendship are going to be received at their true value. That which has been done in secret is going to be proclaimed from the housetops.

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Everything mars or perfects the spirit. If your grocer sells you adulterated food that injures the physical body, he thereby prevents, to some extent, the best expression of your spirit; if the doctor fills your mind with suggestions of disease, he thus puts clouds in the way of the spirit's sunshine of health manifesting; if the preacher reminds you of evil, and presents Hell and its torments before your mental vision, he is barring the way to your inward Heaven of Love, Peace and Harmony, etc., etc.—LUCY A. MALLORY.

## MAN'S DIVINE HERITAGE.

**W**E are living in a most wonderful age. The Spiritual Age has begun. The tidal waves of spiritual intelligence from the Central Source of Divine Being have entered the planet and are arousing the consciousness of man to his Divine heritage. The human is becoming humane and when perfected on that plane of being, men and women will rapidly attain to the Divine-Human. They will shoot up like meteors, in comparison to the slow evolution of the past.

Imagination cannot picture the grandeur and majesty of Life as it will be on this planet when the inmost Sun of Love shall have risen in its noontide splendor. The clouds, that enshroud the restricted intellects of our present humanity, in relation to the laws of the spiritual and material universes, will have disappeared before the light of their illuminated souls, for Love in all its glorious potency and imperial power, will be realized, because it will be fully expressed in all the relations of life.

Every thought and act of man's being will be done wisely—to think, to work, to breathe, to live, will be ecstasy. A thousand years will seem to be but as a day, so full of happiness will be his daily existence. And he will have attained to that degree of wisdom and power that the duration of his life in the physical body will be in his own hands. He will live in both spheres of existence while yet in the flesh form. He will have conquered death—"the last enemy to be destroyed."

The law of gravity will no longer be man's master. Matter will obey his will, as the hand now obeys the mind that directs it. There will be beauty everywhere. Universal forces will work for him. The sun will give him not only light and heat by day and by night in his workshop and in his home, but countless finer forces that the sun contains will work in most wondrous ways at his bidding. For him time and space shall be practically

annihilated—he will be enabled to go around the world between the rising and the setting of the sun, by his aerial conveyances, but this will be a long time compared to the capacity of his spirit to travel from pole to pole, or from planet to planet. He will go where he desires with the swiftness of the lightning flash—thus shall be the coming and going of the son of man, purified and perfected.

He will build magnificent homes from the waters of the ocean crystalized. He will become conscious of and utilize the universal force that sustains the planet in the atmosphere.

Water will not drown him; fire will not burn him; matter will not crush him; for he will be so environed with the conscious, cultivated Divine force of his own soul that he will be practically omnipotent.

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\* \*

The invisible influence of each individual is helpful or harmful to others, according to the quality of thought that he cultivates, and the degree to which they are receptive to his thought. To come in contact with some persons (they may be rich or poor, ignorant or educated) is to come under the influence of a healing balm and joy and peace; while the contact of others may convey disease, disaster or death. The unseen dangers evolved by evil thoughts are more to be guarded against than those that are apparent—and there is only one way to guard against them, and that is to keep the mind full of love.

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\* \*

If we are "children of God," it is not saying too much that we will some day have grown to God-stature. "Ye are Gods!" said the Nazarene. Yet the vast majority of Christians call this blasphemy. They prefer to be "worms of the dust," and they always will be until they aspire to be like God—God-like.—LUCY A. MALLORY.

## KEY THOUGHTS.

LUCA A. MALLORY.

**T**HEY are ministering angels, who never inflict pain.

Respect your own rights, as well as the rights of others.

The thought that you send out is the gauge of your standard of life.

A false religion is always known by its feeding one on promises of a blissful Heaven hereafter, while doing nothing to create it here.

As long as man is weak and refuses to recognize the Infinite Power within him, he will believe in failure—his own failure and that of the universe.

Love can redeem the whole world, but it must be made manifest through the hearts of men and women here, in such overwhelming measure that its Divine Light will swallow up the darkness of those who are weak and blind.

We are all one at the Central Source, but separate—like rays of light from one focus—into many at the circumference of Being. Thus the more we realize the unity of all life the nearer we are to Deity; the less we realize that unity the farther away we are.

Religion is many in one, just as any living form is many in one. There is, in the true sense, but one religion—the cult of the spirit, of which Materialism is the soil. All creedal systems are materialistic—that is to say, they constitute the dark mold in which seeds of truth and error germinate.

The earth is a single organism and is the external representative of the mind of man. The same possibilities existed in the earth while the race was in barbarism, as exist today. Man has merely made use of these possibilities as he has grown wiser; and thus it is with his mind. The God that helps man is the Good of his own mind—Wisdom; the Devil that hinders him is the evil of his own mind—ignorance.

He or she who can be abused and remain undisturbed and not return abuse has won one of the great prizes in life's great purpose.

Fear is the "demon on the threshold." When you can transform fear to Love you have found the elixir of life—Peace, Happiness.

What matters it if the world's belief in a Devil and his Hell is gone, as long as the in-harmonious systems that have their origin in that belief are yet maintained—this is but disbelief in the shadow while maintaining the substance.

The lesson of the great forest fires in the Northwest, as well as that of all other disasters due to the negligence and thoughtlessness of men, is that the greatest foe of man's best welfare is himself and that self-reform is most needed.

"All the world's a stage." Men and women are but playing parts in this life. They appear in spirit life in their real characters, after they have doffed their stage garments. The one who played the villain may show a heart full of affection; the leading lady may be a common, every-day sort of gossip.

If Deity is all-wise, everything, both good and bad, is working out to a wise purpose. To suppose otherwise would be to ascribe foolishness to Deity. Ignorance does not perceive the wise purpose of life, because it is short-sighted and narrow-minded. To understand a universal purpose the mind must be capable of grasping the harmony and unity of all things.

"The object of religion," says Seneca, "is to know God and imitate Him." No better definition of its object could be given. And, as "God is Love," to be religious, in the true sense, is to be loving, kind and wise. This is the wheat, this is the Word—Love. In it is summed up the universe and all it contains. The ignorant multiply words; for the wise there is only one Word—Love.

## OPTIMISM.

WALLACE YATES.

**W**HEN mankind arrive at the stage that their "pure eyes cannot behold iniquity," the long-looked-for millenium will be here. Much as we try to be optimistic and enlarge on the wonderful advancement of the age, the fact remains that we are steeped in pessimism. That I recognize the existence of pessimism is proof of this. I am full of wonder at the master mind who conceived the great allegory of the Gospel of Mark, from which it would seem that the other three were constructed. But the central figure of that allegory, though he is made to teach the great law: "Resist not evil," yet does himself resist it, and his resistance to, and condemnation of, the ruling Pharisees, brings about his final undoing. The world was just entering the Age of Pisces—an age of Struggle—and the character of Jesus was perhaps the highest conception of a perfect man possible at that time. The world yet waits for the real Optimist, who has left all criticism and antagonism behind him; in whom there is, therefore, no condemnation, as Paul puts it. Whether this present Age of Aquarius can produce him is at least doubtful, an age that started in with the birth of a Napoleon. The best people of today, even while preaching optimism have their relapses into pessimism and attack. For the great mass of mankind are still Manicheans, and Evil is considered as omnipresent as Good; so that the thought-atmosphere reeks with pessimism, and who can wholly escape the contagion? How progress is made is the great secret of Nature, who, as Emerson says, "will not be observed." Our eyes apparently see evil all around us, and to many it seems to be increasing, yet over and above all is the "Power that makes for righteousness," and when our vision glances back two thousand years, we cannot but be convinced that the Great Optimist has had the upper hand!

## THE INNER THOUGHT OF THE HEART.

JOHN P. COOKE.

**I**T is much to be regretted that humanity is so seldom grouped by the natural law of spiritual attraction. The subtle conventionalities of life are always waylaying us, leading us into

thoughtless, unintended modes of insincerity. A multitude of little falsities surround a man or a woman, and they can hardly extricate themselves without dissimulation or unkindness.

But nothing is to be feared from the relations formed upon the basis of reality and sincerity. If we seek only those to whom we mean to speak and act as we are, in our heart of hearts, and by being always true to the spirit, we draw around us only such as value us for what we truly are. It is never hard to give ourselves; the influence goes like light from the sun, and we shall always be true to those who meet us on that plane of expectation. Alas! for those who must ever cater to foreign natures. Frankness, simple truthfulness, becomes difficult to such persons. Let us ever seek to illustrate the spirit law of action and reaction between the thought of the heart, or the inner reality of character, and its outer environment of circumstances.

We are what we think and determine in our hearts; just as we are what we most profoundly love. Herein lies our hope and our security, we may grow into and literally become the Thought of the Heart. We may realize, actualize, "materialize" its sincerity. The heart may truly absorb something for its nutrition out of the flowing stream that occupies the mind and even from falsehood wring the needful food of truth. A thought may indeed occupy the intellect and yet not be taken in, assimilated by heart, will and conscience so as to affect the life.

We may remember with astonishment the earnestness with which we have clung to one or another theory, as if all depended on it. We need not smile, or wonder, or blush for it. In every earnest grasp of the mind upon what seemed to it true and permanent the heart found what it longed for. The spirit was nourished. What myriads have outgrown their creeds, but have clung to the nobler things which they truly loved—reconciliation with the Spirit of God, and a life in harmony with the Infinite Bliss.

True, a bee may suck honey from decaying vegetation, but that is no good reason why it should leave the blossoming clover field or garden of roses, where fresh honey hangs in every flower-cup, to prowl for the remaining mite in the refuse. Nor does it follow be-

cause faithful hearts have absorbed some drops of pure love from the mass of dogmas of an effete period, that we should turn from the fountains of truth and knowledge opened today in every true soul as fresh as the honey of new blown roses, to find the mite of truth left here and there in the literature or drift of the past.

The souls of men have always been fed by the same spirit food—communion with the Infinite—and have become like that which they truly loved and truly worshipped.

The rills fed by the eternal fountains of life will never run dry.

A sincere man who says he worships Christ, really worships his highest thought of the good and the true. We do the same, though we call the object of devotion "God," "Love," "Light."

Such men do not fasten their eyes on a creed; but they glance through that at the deeper things of the spirit.

As good old George Herbert said:

"A man who looks in glass,  
On it may stay his eye;  
Or, if he chooses, through it pass,  
And so the heavens espy."

If we seek the highest and the best, and strive for these, shall we not become like them?

The longing for perfection will aid to make the soul immortal. When the heart's-love is fixed and crystalized in habit, the inmost character determined in the prevailing thoughts, deeds, affections, then there begins at once a law of action and reaction between this soul-reality that we are and its environment. A law of attraction and repulsion which truly leads, nay forces us to become like the thought of our hearts. First it molds the body to an expression of itself, until one begins to look, speak and act his inmost love. The eye, the lip, the brow are all under its subtle control. This central nobility—or lack of it—will out. When the love of the heart is true and pure, no ugliness of feature or form can conceal its beauty.

I have some faith in Swedenborg's idea, that spirits in another plane or world may be known at once by their appearance. The spirit body, being so much more plastic, yielding readily to the shaping power of spirit, will express the nature of that spirit. Thus we may know and be known for what we are,

by the spirit body, as we know the quality of a tree by its form. The tendency of this form to become like the thought of the heart is too obvious to need illustration when we seriously consider it. To develop the inner soul life, the spirit of truth and of life in us, is no holiday undertaking. As A. B. Frothingham once said, "So has it ever been. We begin to follow the spirit of truth, and we follow it as long as we believe it is to bring us into the Kingdom of Heaven to be glorified. But when we find the way is long and crooked and leads up by zig-zag paths; when we see the cold eyes of the world fastened upon us, the high-priests drawing their garments aside for fear of pollution, the lawyers searching us with their cruel looks, we fall off, we slip away into our comfortable connections, hide in churches and crouch behind altars, robe ourselves about with comfortable speculations, associate ourselves in sects, orders, classes, sing our smooth psalms, and make our glib confessions of faith, read our gilded Bibles, rub our dry sticks of usage together, and say: 'We have gone far enough, we are quite comfortable here; this is the Kingdom of Heaven! Let us rest.' But the spirit of truth goes on and on, alone if it must; the way becomes jagged and crooked, still it goes on, and only those who follow it rise with it."

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Prayer is not asking, so much as it is an attitude of the soul. Everything is present with the soul now, for the soul is the universe and eternity; but the soul must realize—be conscious of—its ever-present, omnipotent power for that power to operate instantaneously. Doubt dispels, not the power, but the realization of the power of the soul. Those who doubt that their discarnate friends can be with them, ignore the power of their souls—deny the power of God.—L. A. M.

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An Infinite Intelligence is but a misty theory with most people, although they have the proof of it all around them. They are continually questioning the power of the Supreme: "If we give up using leather, there will be nothing to replace it; if we give up flesh food, we will starve, etc."—L. A. M.



## WHAT OF IT?

W. P. PHELON, M. D.

**H**ISTORICAL records tell the mournful tale of our stupidity, over and over again. The flotsam and jetsam of the prehistoric when placed together bears testimony to the truth of the statements of which we are talking. The accounts we choose to call Sacred Records describes the expulsion from the Garden of Eden, which undoubtedly was a terrible cataclysm. Later on, we are treated to the account of the flood. In both these cases man drew to himself the centering of titanic forces, which, in the end, he could neither control nor resist. While the symbology in which the lesson is couched is not always plainly stated nor easy to be understood, we gather that man's heedlessness of all law, human or divine, was the overbalancing weight that made the calamity possible.

That is to say, one may go into a malarious country, to better his temporal conditions, knowing that every circumstance proves that sooner or later he will become a victim. If remonstrated with, he says: "Oh, I'll take my chances." But when the fullness of his cup is measured out he forgets his action at the beginning, and blames bitterly the immovable force against which he has thrown himself.

Another one enters into some dangerous occupation, like a powder mill or a nitro glycerine factory. He may enjoy immunity for years. At last the end comes, and the blame is all shoveled upon the working of an immutable law, against which he has hurled himself, and received the consequence. Individual cases are everywhere, and collectively, as villages, towns, cities, or nations, the same conditions exactly inhere. The fact is but one law—the perfect, immutable, just law of the One. The various conditions, man twists out and into all sorts of fantastic shapes for his own use and behoof. The laws are the mandatory effort of the majority for the time being, to coerce a minority to action for the apparent gain of that minority. That is man's law. But it does not order nor amend nor in the least change the perfect law. Does it not then stand us in hand to study the ulterior outcome of what we may be in the habit of doing in the ordinary circumstances of everyday life? It is well to ascertain if the matters of the greatest public utility are not wrenched from the hands of the nation and

delivered over to the grasping greed of private selfishness.

Suppose we should imagine that the Niagara river could be made a navigable stream for personal benefit, and allow a corporation, or trust, or something equivalent, to blow away the rocky barrier which has been one of the wonders of the world. It might leave a navigable stream, but Chicago, Milwaukee, and all the other lake ports would be left high and dry, quite inland, so great would be the lowered level of the waters. If this could not be endured nor thought of for a moment, why was the whole coal supply of the country allowed to become private property and the owners thereof granted privileges of controlling the supply that no government, not even America, would dare to undertake. We have gone ahead very fast and very far. We are just beginning to find out "where we are at." We ourselves, and our fathers before us, have made the present contest possible, as in all similar cases. Is the Moses that is to lead us out of this land of Egypt already with us, or is he yet to come? Who can tell? Who knows?

## JUSTICE THE REAL BASIS.

**I** KNOW a case where a friend of mine had tried a Vegetarian dietary on two occasions, and each time had given up because he thought he was getting weak. He troubled himself much about the science of the question, but very little about the morals of it, his sole consideration for adopting our way of living being one of health. After the second failure, through reading a pamphlet, issued by the Order of the Golden Age, a new light broke upon him, and without considering whether he would be stronger or weaker, he again gave up the use of flesh food and has since been getting stronger month by month. Now, what was the cause of this altered state of health? To my mind it is simply this, that on the first two occasions he adopted a vegetarian dietary from purely selfish motives, and consequently failed, but the third time selfishness was entirely absent. He was now building upon an eternal truth that if it was morally wrong to eat flesh, no harm could come in abstaining from its use, and the result was beyond all his expectations.—G. H. Allen, in Vegetarian Messenger.



# THE UNIVERSAL REPUBLIC.

EACH. FOR ALL, AND, ALL FOR EACH.

PORTLAND, OREGON.

## THE UNIVERSAL REPUBLIC.

*Only he who would not be a Despot is fit to be a Freeman.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

### THE ETERNAL ONE.

MOODY CURRIER.

**T**HE human soul may bend in love,  
And seek for blessings from above,  
As well in busy haunts of men,  
In forest gloom, in silent glen,  
As in the altar's solemn shade,  
Beneath the domes that men have made;  
As well may seek Soul's inmost love,  
And ask assistance from above,  
Amid the ocean's solemn roar,  
Or on its barren waste of shore,  
As in some distant promised land,  
Where sacred fanes and temples stand.  
The soul that beats in sweet attune  
Finds in itself the Eternal One;  
Nor needs to seek for other shrines  
Than Love's great temples all Divine.

### SPIRITUALISM.

**Y**ou can only know the Immortal State of Consciousness as you grow it. The phenomena of Spiritualism are for the purpose of arousing you to grow the faculties of your spirit. They cannot and do not give to your being the perfect satisfaction of your own soul's unfoldment. If you seek only the phenomena of Spiritualism with the idea that they will perfectly satisfy the soul, regardless of your state of life, you will find yourself mistaken. Doubts will come as to the reality of spiritual things as long as the being is not tuned to harmony, no matter how perfect may be the external, spiritual evidences of continued life. You cannot come into conscious communion with angelic beings until you yourself are fitted to receive them.

Discarnate spirits, who have not lived and who are not living the life of harmony, are

seeking to be convinced that they are immortal, in the same way that incarnate spirits are. They crowd the seances where spiritual phenomena are given, without any idea of the inner meaning of the phenomena. But both incarnate and discarnate spirits must grow their spiritual eyes to see spiritual things, their spiritual ears to hear the music of the spheres, open their spiritual hearts to drink in Faith, Love and Peace, before they can realize the permanent joy and bliss of the Celestial Heavens.

All the disappointment that comes to incarnate spirits, ignorant of spiritual things, when seeking communion with discarnate spirits, comes from their not being able to receive spiritual messages, and the result is that the messages they get are from discarnate spirits as ignorant as themselves of spiritual things.

Let all bear in mind and put into practice the biblical statement: "Seek ye first the Kingdom of God and His righteousness, and the rest shall be added," and satisfaction will be theirs, for, then, their own perfected spirits will guide them to happiness.

Spiritual communion does not consist in seeking help from discarnate spirits in concerns that appertain to the flesh body; it is in seeking wisdom, how best to unfold the spiritual consciousness and faculties, for if the spirit is unfolded all lesser things will be all right. It is the Center, not the circumference, of Being that controls all things.

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You can never know that "God is Love" until you live a loving life. For generations millions of Christians have repeated: "God is Love," but of all these millions how very few realize its truth.—LUCY A. MALLORY.

## YOU ARE WHAT YOU THINK.

**A**LL things are involved in states of consciousness. The external environment and the things contained therein belonging to an ignorant man are the exact representations of his state of consciousness. He complains that he has to work like a slave, is oppressed by poverty and sickness, but these are the necessary concomitants of his ignorance. He is like a child that continues to hurt itself until it unfolds a state of consciousness that knows how to avoid the hurts, for knowledge of existence is the only real power.

In spirit life a sphere means the state of a man's knowledge or wisdom. Unenlightened spirits are encircled with a sphere of darkness that emanates from the individual spirit and is his "house not made with hands." Thus in spirit life man and his surroundings are his thoughts objectified.

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There cannot be permanent prosperity while men practice cruelty upon any form of life, for this creates the mental-spiritual storm that destroys man's handiwork and hides the sun of prosperity. Selfishness is the natural outcome of injustice. The race that encourages the slaughterer, the hunter, the vivisector, will always remain divided against itself and its own best interests. Eating the fruit of the Tree of Life is not eating an apple, but eating the bodies of living beings cruelly murdered. Living beings are fruits of the Tree of Life, and those who eat them bring upon themselves all manner of evils. It is the devilish, brutal nature of man that tempts him to eat of this forbidden fruit.

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Life is ever unconsciously renewed from spiritual sources—food is but a negative element to stimulate its renewal. When spiritual sources can no longer impart life to the physical body, all the food in the world cannot nourish it.

## HAPPINESS.

**T**HE Central Power is the never-failing source of happiness. It is like the sun—it shines and it smiles continuously, and all things grow to beauty in its gladness.

What the world needs first and foremost is happiness, for included in happiness is wisdom, right living and all needful things. But people cannot be happy while they are cruel, and hurt and kill, for it is the universal law of being that whatever force flows from the being, a like force takes its place; thus a person of good and kindly disposition is continually attracting happiness from the center of being, and because of this happiness illuminating his pathway, he knows the way easily, and life is a thing of joy.

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Respect your own rights as well as the rights of others. In fact, the more you respect your own rights, the more you will respect the rights of others. You cannot appreciate others until you appreciate yourself. The easiest prey for tyrants and oppressors are those who are continually depreciating their own powers and who do not respect their own rights. Each individual has the right to the harmonious use of his mental faculties and to be at peace with himself. As long as you allow anyone to disturb your being and control your thinking you will be mentally enslaved and ensphered in discord.

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Divine Power is manifested to the degree that the individual can transform sickness to health, death to life, Hell to Heaven. The Christ could do this, and he said that ye should do even greater works. But we look in vain for this Power being manifested by his followers. With but few exceptions they are the slaves instead of the masters of inharmonious conditions—the extenders of discord.—LUCY A. MALLORY,

## MAKING WEATHER,

ABEL ANDREW, LIVERPOOL, ENGLAND.

**Y**ou shall not know winter from summer, but by the fall of the leaf.—*Mother Shipton.*

Some interesting experiments for the artificial production of rain by means of electricity have just been carried out in Japan, and with great success.—Golden Penny.

"The earth is the Lord's;" but reverts to man. It is ours by reversion. Man's mental attitude has undergone a striking change during the last two or three hundred years. At one time it was thought profane to try and stop the progress of the "pestilence that walketh by day." And as to diverting the course of lightning by means of the lightning conductor, it was nothing less than flat blasphemy—a sort of "flying in the face of God Almighty."

We are told in the pages of Holy Writ that "many shall run to and fro and knowledge shall increase." As our knowledge increases, the boundary of our power increases in exact proportion. In the august future, the elements which have tyrannized over us for unknown ages shall suffer an eclipse—a sort of holy chastisement at the hand of man. Far back in the night of Time those unruly mortals were at our beck and call. Somehow they escaped. The runagates shall be brought back again.

In the sublime future, we shall resume our control o'er "the rain that raineth every day;" o'er the wind that bloweth where it listeth; o'er the loud-voiced thunder and the lightning which shineth from the east even into the west; yea, o'er the heat and the cold and the roaring waves of the sea. "A little child shall lead them."—(Isaiah).

The seasons shall become plastic as clay in the hand of man and we shall mould them to our liking. We shall make weather to our taste, with as much ease as we now make a pudding to our taste. Those bitter almonds—the easterly winds—are then left out. We shall temper the cold of winter with the heat of summer; the melancholy of autumn with the mirth of spring. The rigor of the arctic regions shall we deftly mix with the heat of the tropics, with as much facility as we now compound a salad. In the teeming future, that monster—the easterly wind—has her fangs drawn. Those wild beasts, the blizzards and the cyclones, hide their diminished

heads when the day of God—the day of man—dawns. We shall blend seasons as skillfully as we now blend wines or teas. The result is perfect weather. The poet's dream is realized. "And one unbounded spring forever reigns."

I live in Liverpool, and I notice that during the last summer season we have had no thunder or lightning worth speaking about. This is since the electric cars began to run. The fact of the matter is, we are beginning to relieve the overcharged atmosphere of its surplus electricity. We have put the nimble lightning into single harness, and as to the loud-voiced thunder he only speaks in a whisper. That gentle mummur which you hear when the cars come 'round, is the bated breath and low of Mr. Thunder!

The unity of the spirit is only a question of time. The soul of man is one. When the mind of man is agreed, when it is in tune with love (with God) it plays harmoniously, like a grand old organ, instead of being, as now, jangled, out of tune and harsh.

In the sublime future, we turn on the rain with as much ease as we now turn on the tap (not only generally, but locally), and with equal facility we turn it off again. In the teeming future, we cause the wind to blow—not where it listeth—but where we list. In the august future, the dull day loses its horror. We need only to touch a button to make the unwilling sun unveil her beauties. Think of that, Mr. Grumbler! We shall be able to command high heaven's smile, willy nilly, and the jocund earth shall rejoice and be glad.

When all is done, give glory to Him to whom all glory is justly due. "It is the Lord's doing, and it is marvelous in our eyes."

The sooner we recognize the great fact that those tremendous names—God and Man—are one and interchangeable, the sooner we arrive at truth. Our Father who art in Heaven is indeed our Father.

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The crystalized creedal systems that dominate the earth constitute the shell in which the True Spiritual Religion is growing—when it comes forth, they will be of no more value than the egg shell after the chicken is hatched.

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True charity consists in giving what is needed. In many cases a good thought may be more valuable than money.—I. A. M.

## THE PROGRESS OF A CAUSE DEPENDS ON THE PROGRESS OF ITS ADVOCATES.

To the Editor of The World's Advance-Thought:

**Y**our leader on "The True Teacher," in January issue, is a pioneer expression of a feeling that has been current for some years, but left unsaid by those who had it in their power to do so. Whether from diplomacy, fear of criticism or the inability to state it so concisely and free from a vibration that hurts, is the question. But you have put it in a nutshell—so calmly truthful that none but the extremely egotistical can take offense at it, and their opinion is not influential.

There was a time when 'twas said: "It all goes." But that time is past; and "Do as I say, not as I do," will not advance a cause like ours. Individual growth must be the index for the whole. Every teacher in it should work his or her way by personal effort and experience; for every such effort and experience is a new truth added—a higher understanding generated.

Inspiration is an effect of having been born with a certain amount of spirituality that vibrates above the sensual or material. But additional inspiration or truth must be gained by self-effort or abnegation, and not by endeavoring to get all the enjoyment out of life we can. As too much of the latter is degenerating, every self-denial of the material is added spiritual vibration, with compatible revelation invited.

And as a curbing of the sensual engenders a higher inspiration, a like sacrifice of our prejudices or our selfish nature engenders power or influence over our coadjutors or hearers.

Truth and power are every man's wish, and by their inheritance we not only advance ourselves, but the cause we advocate and those who care to accept our revelations.—Arthur F. Milton.

## DOES THE BIBLE TEACH PRE-EXISTENCE AND THE RE-EMBODIMENTS OF MAN?

S. A. MERRILL, M. D.

**"I** CAME forth from the Father and have come into the world. Again I leave the world and go to the Father. And now, oh Father, glorify thou me with the glory which I had with thee before the world was.

"I have power to lay it (his body) down

and I have power to take it again. This commandment (or authoritative law) have I received of my Father."

No one, we think,—not even a Trinitarian—who carefully studies these words of the Master, as well as other plain teachings of the Word, in both Old and New Testaments, that manifestly refer to the doctrines of the Pre-existence and Re-incarnation of man, can hesitate to admit that it plainly does so teach.

We will begin our further inquiry with a passage from the Old Testament (Jer. 1st v):

"Before I formed thee in the belly I knew thee, and before thou camest forth from the womb I ordained thee a prophet unto the nations."

Again, (Micah. v-2), we have these words: "And thou, Bethlehem, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel, whose goings forth have been from of old—from everlasting!"

The latter part of this very remarkable passage evidently refers—in the words "goings forth"—to those cosmic cycles of existence within which the Reincarnations of man fulfill their various rounds and "round-ups" in the eternities of his manifold and marvelous being.

We will next refer the reader to John ix, 1-3, in which passage reference is made to the man that was born blind, and whom Jesus healed.

When his disciples afterwards came to him and inquired of him: "Who did sin, this man or his parents, that he was born blind?" Jesus replies: "Neither this man did sin nor his parents: but that the works of God should be made manifest in him."

We refer to this very remarkable passage in John for the reason that this inquiry of his disciples makes it evident that not only did his disciples believe in the doctrine of the re-incarnation of man, which was a current belief among nearly all nations at that time, and especially among the Greeks and Romans with whom the Jewish people were intimate, but it makes it apparent also that Christ held to the same view concerning the anterior existence and the cyclic re-embodiments of all men, or He would not have chosen so opportune an occasion to have taught his disciples, and the world through them, what he held to be the real truth and verity in regard to this, the greatest doctrine that concerns the life of man.

It was too plain and proper an occasion for putting the Christian world then, and in all subsequent ages, on the right track (or the wrong one), and he would assuredly have been remiss in his duty to mankind had he neglected to give them the real facts in the case.

We next call the attention of the reader to a remarkable passage in Rev. xix-12: In describing one of the distinguished personages he saw among the angels, John uses these significant words: "And on his head were many crowns." This, as a matter of course, is a very figurative expression. To take it as a literal fact would involve the greatest absurdity. But if we take it to refer to the manifold round-ups—to these cyclic "goings forth from of old," incurred by man in fulfilling the wonderful revolutions of his being, and that each of these "crowns" is a prize put upon him for each cycle so fulfilled and perfected, we shall find no difficulty in comprehending it, not only as a beautiful symbolic picture, but also as a true spiritual fact.

This is made more apparent if we turn to Rev. 2-10 and 3-11, in which a "crown" is referred to as a reward for a perfect earthly round-up of life's vast spiritual concerns.

We now turn to two different passages, one of which will be found in John viii-58. The occasion is one where Jesus came near being mobbed by the populace for his apparent lack of reverence in dealing with things sacred in their eyes.

Jesus said to them: "Your father, Abraham, rejoiced to see my day, and he saw it and was glad." Then said the Jews unto him: "Thou art not yet fifty years old and hast thou seen Abraham?" Jesus said unto them: "Before Abraham was I am." This is another of those references to the cyclic changes of man's existence wherein he claims not only to have passed through one of these cosmic changes in its terrestrial forms at some period anterior to the time of Abraham, but it is not unlikely that he also means to assert here that he had experienced a greater number of the higher rounds of spiritual existence than had Abraham.

The next passage that we quote—Rev. xxii-16—is one that throws much light on this statement of Christ, and indeed upon the whole subject in this connection: "I (Jesus) have sent mine angel to testify unto you (John) these things in the churches. I am the root

and the offspring of David, and the bright and morning star!"

What a wonderful light this remarkable statement of Jesus casts, not alone upon these cycles in which man, like the stars, the suns and all things else, "live and move and have their being," but also upon that remarkable passage in Micah already quoted: "Whose goings forth have been from of old—from everlasting!"

And what a genuine rebuke it contains within it to those Christians who, without the least warrant from Christ's own words, have so long maintained that Christ is the vast Infinite God himself compressed within the narrow limits of a finite material body; and have even persecuted their own brethren to induce them also to believe it.

He says of himself, when thus speaking in the higher light of the spiritual world: "I am the bright and morning star."

Yes, it is true, and gloriously true, that Christ is the "Morning Star" of our civilization—of our own divine ever-living humanity. What more could we ask in his behalf? But to suppose that he is the Infinite God himself, with all the infinite forces of his vast being included in such finite conditions—well, absurdity could hardly further go!

Now, in regard to the claim that Jesus here makes that he was the "offspring of David," we think no one will hesitate to admit what nearly all the world claims, that it is a simple, plain, literal reference to the fact that he was born in the direct line of descent from that Jewish King, and through his parents, Mary and Joseph.

But Jesus goes further and makes the very remarkable statement that he is also the "root of David." What can he possibly mean to assert by this apparently very strange statement?

Webster defines the word root, when applied to human beings, as an ancestor or progenitor. Now it is plain from the connection in which we find the word that Jesus intended it should be construed in the same plain common-sense way as the other, and as the whole world as always taken the other, viz: that he had at some anterior period of time entered the family line of David and had been incarnated therein in just the same matter-of-fact way that he did when he incarnated in the same family line at a subsequent time as the



"offspring" of that monarch. We think that to be a fair and legitimate conclusion, and that no candid mind will seek to avoid it.

And this statement of Jesus also throws a world of light on that passage in John viii-58 where Jesus makes the assertion: "Before Abraham was I am!"

This statement of Christ concerning Abraham was also intended by him to be taken in the same sense as the one relating to David, viz: to an anterior embodiment in the family line of that prince.

We desire, before closing this somewhat lengthy article, to make an apparent digression in favor of a subject contained in John x: 32-36, in which Jesus refers to the cosmic status of the race, and, laying aside for the instant his high rank as the most eminent teacher of mankind, he virtually puts himself on the common platform of the Divine Humanity, but at the same time lifts up the whole race into the Godhood; makes every son of man also a son of God and, farther yet, he makes them also Gods, as in truth that is their rank in the Universe of Life—infant Gods, it is true as yet. But work and eternity, with its infinite incarnations, will grow up and perfect them into the full adult stature of Gods.

We quote: "Jesus answered them: Is it not written in your law I (Jehovah) said, Ye are Gods? If he called them Gods (Ps. 82) unto whom the word of God came—and the Scripture cannot be broken: say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest because I said I am a son of God."\*

And thus by a simple word doth the beloved Christ left the whole race of man, himself being one, into a place among the Gods. And though but an infant at the present and in terrestrial estates as a race, still the more advanced members are already at the sublime task of rebuilding and perfecting the planet upon which his present residence is located, but ere long to take his proper place among the higher world-builders to engage in spirit life in the glorious work of building and launching worlds; as he is already engaged in the business of weighing them and in charting their vast journeys through infinite space.

\*The original Greek text does not admit the common rendering—"the Son of God." The passage should be translated "A Son of God."

#### THE WORLD IS SWEEPING ONWARD.

THE wave of the Higher Thought which is now sweeping over the world and showing the children of the blessed All-Father a glorious path to Eternal Day is "a wave of humanitarian teaching which tells of mercy to the weak, of justice to the oppressed, and of gentle and loving care to everything that can sorrow or suffer." Each succeeding day men are becoming more thoughtful and considerate about the feelings of animals, and we near that glorious day when this will be a bloodless world; when men will naturally be so kind, loving and gentle that the thought of killing any sentient being for food or sport will not enter their minds. Each succeeding generation is less cruel and barbarous. The strong will not always wish to prey on the weak. The lower rungs of life's ladder are smeared and smirched with gore, but man is no longer on the lower rungs—he is now grasping the golden rounds of love, peace, harmony and melody which in a while will lift him up into the blessed sphere of infinite and eternal bliss. The tiger in man is dying and the eternal angel in him is awaking. Hail, blessed age! The bloodless age, that will cleanse, sanctify and glorify man as an eternal child of an eternal Father of Love.—The Blissful Prophet, in the Magazine of Mysteries.

A good man, and a faithful worker in the cause of Spiritualism, Thomas G. Newman, editor of the pioneer Spiritualist weekly, "The Philosophical Journal," has succumbed to overwork in the cause he loved so well, and has entered the bright portals of the Spiritual Heavens. Mr. Newman always stood for true spiritual Spiritualism. His wife, who so faithfully helped him in his good labors, survives him. J. Munsell Chase is the new editor of the "Journal." It will be continued by the Philosophical Publishing Co., at 1429 Market Street, San Francisco, Calif.

"What man is he that desireth life? Keep thy tongue from evil and thy lips from speaking guile. Depart from evil and do good." (Psalms xxxiv, 13-14).

As well expect to make material things without matter, as to expect a Heaven can be formed in any other way than in the common every-day duties of life well performed.



Dr. J. M. Peebles, the venerable Spiritualist and Vegetarian, is an irrepressible worker. He attends to a large medical practice, travels round the world on a lecture tour, and writes books almost continuously at an age when the flesh eater is getting ready to put on his shroud. Everyone will want to read his latest work: "What is Spiritualism; Who are these Spiritualists; and What has Spiritualism done for the World?" No price stated. Address: J. M. Peebles, M. D., Battle Creek, Mich.

We most gladly welcome to our table "Health, Food and Cookery," the new Scottish magazine devoted to high thinking and pure living. Rev. Charles A. Hall, its editor, is a great factor in making the world think along the line of the reform which he so ably advocates. Subscription, 50 cents a year. Address: The Manager "Health, Food and Cookery," 116 Battlefield Road, Langside, Glasgow, Scotland, G. B.

The Liberal University, formerly located at Silverton, Ogn., has removed to Kansas City, Mo. It has bought a large block there, known as the Pepper building, which originally cost \$124,000. A portion of the block will be occupied by the University and the printing plant of the "Force of Reason." The remainder will be rented, and will yield a large income. Success to the new venture.

Occult Science is the all-absorbing topic of the present-day. It affords the only rational solution of the mysteries of creation and the hidden laws which govern the universe. If you desire to be well informed on all points you desire to be well-informed on all points read "The Philomathian." Sample copy sent free. New Union Pub. Co., Union City, Mich., U. S. A. Block 6.

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"The Aeronautical World," monthly. Price, \$1.50 a year; foreign, \$2.00. Published by Aeronautical World Co., Glenville, Ohio. This monthly magazine, devoted solely to setting forth ways and means of navigating the air, is evidence of the progress the science of aeronautics is making. A sample copy costs 15 cents. Address: The Aeronautical World Co., Glenville, Ohio.

"Gilt Edge," an occasional print of new ideas. Only one cent a copy. Edited and published by Major Ogden Whitlock, 1634 Tremont Street, Denver, Colo.

Kate Atkinson Boehme's "Radiant Centre" has put on a handsome new dress, and appears now in the form of a 36-page magazine, and, as usual, is full of instructive matter for the New Thought student. Only \$1.00 a year; 10 cents a copy. Address: Kate Atkinson Boehme, Niagara-on-the-Lake, Ontario, Canada.

We acknowledge the receipt of three paper-covered booklets by Sara Thacker, S. D.: "Sex or Pair of Opposites," (25 cents); "Concentration and Inspiration," (50 cents); and the "Logos of the New Dispensation of Time," (75 cents). For sale at the office of the "Logos," Applegate, Placer County, Calif.

"The People," monthly. Price, \$1.00 a year. L. Crozier French, editor and publisher, 630 Cumberland Ave., W., Knoxville, Tenn. One of the new South's most progressive journals. Mrs. French has the courage of her convictions, and is doing a good work in spreading the light.

With the January number the "New Man" has changed its name to "Self-Culture." The new title is appropriate to the teachings of this well-known magazine. P. Braun is still its editor and publisher. Address: "Self-Culture," 1409 N. 20th Street, Omaha, Neb.

Each number of "Soundview" has been an improvement over the preceding one. The February number is especially full of good things. Send 10 cents for a sample copy to L. E. Rader, Puget Sound, Wash. Yearly subscriptions, \$1.00.

"Listen" has also adopted the magazine form, and is progressing finely. Edward Miller, Jr., editor and publisher; Gertrude Punsch, assistant editor. Price, 50 cents a year. Address: "Listen," Evansville, Ind.

"The Natural Life," monthly. Price, \$1.00 a year; 10 cents a copy. Devoted to teaching Natural Living, Vitosophy, etc. Prof. Wm. Windsor, L. L. B., Ph. D., editor. Published by Windsor Pub. Co., Boston, Mass.

Anyone can have the catalogue of the Unity publications for a two-cent stamp, by sending to Unity, 1315 McGee Street, Kansas City, Mo.

We are obliged to Mr. Tozier for the annual reports of the Oregon Press Association for 1899, 1900, 1901, 1902. This Association is growing rapidly.

"The Brotherhood of Man," a pamphlet by Robert Maitland Brereton, C. E., Woodstock, Ogn. No price stated.

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MAY, 1908.

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PORTLAND, OREGON.

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## SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas.....	1:48 p. m.
Augusta, Maine.....	8:08 p. m.
Boston, Mass.....	8:28 p. m.
Baltimore, Md.....	8:08 p. m.
Burlington, Vt.....	8:18 p. m.
Berne, Switzerland.....	8:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:28 p. m.
Charlottown, Pr. Ed. Id.....	8:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	8:48 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	8:09 p. m.
Edinburgh, Scotland.....	8:01 p. m.
Frankfort, Germany.....	8:48 p. m.
Frankfort, Ky.....	2:38 p. m.
Ft. Kearney, Neb.....	1:38 p. m.
Fredrickton, New Bruns.....	8:48 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	8:18 p. m.
Harrisburg, Pa.....	8:08 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:08 p. m.
Indianapolis, Ind.....	2:28 p. m.
Jerusalem, Palestine.....	10:31 p. m.
London, Eng.....	8:11 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lecompton, Kan.....	1:48 p. m.
Lima, Peru.....	8:04 p. m.
Little Rock, Ark.....	2:08 p. m.
Milwaukee.....	2:18 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Montreal, Canada.....	m.
Nashville, Tenn.....	2:23 p. m.
New Haven, Conn.....	8:18 p. m.
New York City.....	8:15 p. m.
Newport, R. I.....	8:28 p. m.
Norfolk, Va.....	8:05 p. m.
New Orleans, La.....	2:11 p. m.
Omaha, Neb.....	1:38 p. m.
Ottawa, Canada.....	8:08 p. m.
Philadelphia, Penn.....	8:11 p. m.
Panama, New Granada.....	2:58 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	8:19 p. m.

Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, Newfoundland.....	8:38 p. m.
San Domingo, W. I.....	8:38 p. m.
St. Paul, Minn.....	1:58 p. m.
Spanishtown, Jamaica.....	8:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:48 p. m.
Santiago, Chili.....	8:28 p. m.
Springfield, Mass.....	8:21 p. m.
San Francisco, Cal.....	12:01 p. m.
Tallahassee, Fla.....	2:38 p. m.
Vienna, Austria.....	9:21 p. m.
Vicksburg, Miss.....	2:08 p. m.
Vera Cruz, Mexico.....	1:48 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	8:01 p. m.
Walla Walla, Wash.....	12:18 p. m.



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Remit to Lucy A. Mallory, 198 Sixth St., Portland, Oregon.

For The World's Advance-Thought.

CELESTIA TO TERRESTRIA.

(A Soul Tribute).

Telephonically received, interiorly,

BY REV. H. S. GENEVRA LAKE.

I SAW thee from a realm afar,  
And all the forces of my life  
Sped to thee from a distant star,  
To help thee in the bitter strife.

I saw thy purpose brave and true,  
Unfaltering as the ocean tides;  
I saw thy patience as it grew,  
And good that evermore abides.

I joyed when storms beset thy course,  
That I might see thee stem their waves;  
I noted all the grim remorse  
That every vaulting spirit saves.

I fled to Earth when conflict sore  
Redoubled all thy native will;  
Though I could bring thee nothing more,  
I chanted with thee: "Peace, be still!"

And as our blended anthems rose  
Above the tides of deadly wrong,  
I saw thee gain thy lost repose,  
And for the battle grow more strong.

And ever as the Planet swayed  
Amid the pulses of God's thought,  
The soul I noted, undismayed,  
As hidden truth was fast outwrought

The strains of vanity and pride,  
The wav'ring faith, the earth-born pain,  
These didst thou gladly cast aside,  
Thy better heritage to gain.

So now I waft thee words of cheer,  
Which thou so well canst understand;

Thy course is onward, and 'tis clear,—  
True conquest lies through self-command

And thus may all, to Wisdom wed,  
Escape from planes of worthless quest,  
May know that only they are "dead"  
Who seek through evil to be "blessed"—  
"God is not mocked," as has been said,  
Law is the Judge, and Life the test.

### SPIRITUAL LESSONS.

THE following are the lessons for the month, given at our Tuesday and Friday afternoon meetings, in the parlors of The World's Advance-Thought, by spirit, advanced teachers.

"Do not try to justify yourself or to get revenge for some imaginary or real wrong by speaking ill of the offenders. Do not try to prejudice your neighbors against them, but hold them in loving thought until they become your good friends. Thus you will have peace of soul, and do as you would be done by."

"Sometime, somewhere, all will come into the Kingdom of Understanding—the Kingdom of Happiness, of Peace, of Love. The time depends upon the individual—it might be today."

"There is only one way out (out of ignorance) and that is Love's way. Sorrow, sickness, pain, greed, envy, malice, jealousy, and all inharmonies are the offspring of ignorance."

"Whoever can truly, with understanding, say, 'I am a Spiritualist,' has the key to life's problem."

Whoever desires to join with us—whether at a distance or in person—in these Tuesday and Friday afternoon meetings will find them very useful and uplifting. They will come within the sphere of a unity of minds working for the good, that will impart spiritual strength. The hour of the meeting is between 2:30 and 3:30 P. M.—LUCY A. MALLORY.

## BROTHERHOOD OF MAN.

**P**EOPLE, generally, speak of the Brotherhood of Man, as they do of Love, without hardly any idea of what it involves.

The Brotherhood of Man can never be realized as long as people continue to maintain the existing popular, old and effete systems of thought and action, for these are manifestations of the Separation of Man—his barbarism, greed, selfishness, cruelty and ignorance. Nearly all his thoughts and actions now center in selfish purposes; to realize the Brotherhood of Man he must first be conscious of the great truth that all there is in the universe is, without any exception, Divine in its origin. It can never be realized until all animal life, all plant and mineral life is included.

Cruelty, injustice, ignorance, greed, all the multiform progeny of ignorance, are so many barriers against the institution of the Brotherhood of Man on earth. These have their seat in the hearts and minds of thoughtless, indifferent and sense-bound men and women; therefore, none but the individual, himself or herself, can bring about the change from the present state of separateness and division—that constitutes the real "fall" of humanity, for a house divided against itself is weak and must fall into ruin—to the union of all hearts and minds in the oneness of Love.

At the present moment we are merely a world of slaves, self-hypnotized by fear and ignorance, who demand the freedom of the Brotherhood of Man, while hugging the slavish chains that hold us in the bondage of darkness and misery, and we jibe and jeer at the sincere and honest reformer who will not flatter our ignorant beliefs.

For a change in the being to be a real change, it must commence with the silent and spiritual elements of the mind.

The Brotherhood of Man can only materialize to the extent that it is lived in our daily life. Have you any selfish ambition to shine

in office? Do you feel envious of your neighbor? Do you want to put on style, regardless of the methods by which you obtain the means to do so? Are you so stingy that you are all the time wanting "something for nothing"? Do you disregard the blessings that the world is constantly bringing to you, in your greed for more, more? Do you sneer at the ideas advanced to do away with cruelty and injustice to animals and are you indifferent to the ideas that would make the world and yourself better and happier? If so, you yourself are the greatest hindrance to the materialization and realization of the Brotherhood of Man.

We are yet in the condition of children who are playing "make believe grown-ups." Let us cease our pretense at reform, and no longer indulge in dreams. Let us become the real champions of the Brotherhood of Man by living such a life that all forms of life will look upon us with that Love which brother should have for brother.

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Lack of thought is the most expensive luxury on earth. If you will not think for yourself, you must of necessity become a slave to some one who will think for you and control your mind for his own benefit, and you will be bled by a host of parasites in church, state, medical practice and society. Freedom is a myth until you cultivate mental freedom. Each man must be his own emancipator from spiritual slavery. No one holds you in bondage but yourself. The slogan of those who frighten you to remain in this bondage is Fear—fear of Hell, fear of disease, fear of what your neighbors will say, fear of poverty, fear of the boycott, etc. But affirm your true individuality—the infinite power within you—and, like the shadows of the night before the rising sun, these clouds of ignorance will be no more.

All experiences are to the end that you may learn to fulfill the Law of Love.—L. A. M.



## CAUSE AND CURE OF HUMAN AILMENTS.

**T**HERE is no disease in nature. This would imply discord—a break in the harmony compatible with the cause. Harmony is health—perfect accord with nature. Pain and disease are, therefore, of human origin—instituted by a perversion or misuse of reason and love—two principles manifested in man as sense-consciousness and self-preservation at the inception or early stages of human evolution, and as conscious will in the late stages—the two acting in combination.

By applying the same for the acquisition of knowledge and the necessities of life, man moves upward—the soul thereby unfolding in truth and power. Such is man's mission, and in harmony with nature. But by applying this conscious will for the acquisition of sensual, in place of intellectual, enjoyments, or of selfish, in place of unselfish, enjoyments—that is, inventing means of fostering his appetites and to accumulate wealth at others' expense—he moves downward, and the soul becomes dwarfed, sacrifices its perspicuity as well as governing power or energy, and is subject to surrounding influences or vibrations in place of controlling them. Such makes the body negative and fallow for the generation of disease germs. Indolence has a similar effect; for the withdrawal of spiritual energy from the body depletes it, robs it of vital force, and furnishes conditions which invite impurities that are not healthful. Disease is the result, and the same is implanted in succeeding generations. The will negatively exercised was and is the cause of all human ailments—physical and mental. And being synonymous with intemperance and self-love, it will require their opposites to eradicate them—individually and universally.—Arthur F. Milton.

## RIGHT'S EXEMPLARS.

C. K.

**I**N this gross but gilded age, when so much abounds to tempt away from the strict line of rectitude, the example of a noble and courageous spirit, unbending in its loyalty to honor and truth, is unutterably refreshing and inspiring. The supreme need of the time is a deeper and more abiding love of honesty. The direst omen of the hour is the universal lust for wealth and the readiness of men to barter for it their

manliness and their freedom. Never in the centuries past has the love of gain tainted so deeply the projects and purposes of mankind. Even into church and school, wealth has thrust its hand, shaping the utterances of the pulpit and dismissing from their chairs instructors who dared to teach what was true rather than what was politic.

But to every age Heaven raises up prophets, and to the present no less richly than to centuries gone this boon has been vouchsafed. Throughout the planet lofty spirits have risen, striving by action and utterance to recall men to a juster sense of the right and the true. Few nobler figures does history present than that of Tolstoy, writing pages fraught with burning protests against the wrongs of church and state,—in a land, too, where the lightest word of sedition has often sent men into exile. The influence of such a character defies calculation.

Nor, though, it may be, less striking and impressive, are any less worthy our admiration such conspicuous servants of the ideal as the departed Ruskin, in England, or our own Markham, but just in the full power of his prime. Each has wrought greatly upon the thought of his time. Nothing from pen of poet, perhaps, ever sprang into such instant note as "The Man with the Hoe." It struck upon the soul of man like an awakening trumpet-call. It was no mere lay thrummed by a minstrel, but an Isaiah-like utterance spoken with all the richness and beauty of a mighty singer's muse. How deeply gratifying that the syren-cup of Fame, which in the years gone stilled the voice of many an earnest votary of Truth, has wooed no jot from his steadfast service of the Highest this poet-herald of a newer and juster age.

Let us trust that in the fullness of time the mighty brood of evils that afflict us will be swallowed up in a higher and nobler order of things, and that men and women of fine spiritual uprightness, so rare now, will become like unto the stars for number.

When man is blindly ignorant he fails to see that matter, of itself, is of no value to his being, only as it subserves the transmission of spiritual forces. We burn wood and coal for the heat they liberate; we eat food for the strength it gives us—yet these are in their essence spiritual elements.—L. A. M.

## MAN'S ERRORS IN DIET.

THEODORE WRIGHT, BRISBANE, AUSTRALIA.

**M**AN'S errors as well as his best achievements serve one very important purpose; they are landmarks by the side of the weary road he is traveling telling him authoritatively how much of his journey is already accomplished, and how much remains to be done. Those who draw the nearest to their goal, so as to have it in clear prospect, see that when the earth is filled with the knowledge of the Lord as the waters cover the sea, that nature which now groans and travails in pain because of abounding murderous and selfish instincts, will undergo an immense change. It is hard, because of our present environments, to anticipate in this matter; but clear and authoritative writings inform us that when the will of God is done on earth as it is done in Heaven, the food of man will be restricted to fruit and grain, and the food of the entire animal world beside will be restricted to the herb of the field.

Man's thought must take many long strides before it can be content with such an ideal. That thought cannot reach its journey's end while man's murderous and selfish instincts prevail. Errors are as natural to man as breathing so long as he lags behind in his career. All the splutter and fuss of angry contention that he indulges in when standing up in defense of his errors are only calculated to make the hosts of unseen messengers who know better, indulge in a pitiful smile. Measurably it is the same with those who know better amongst men. But they cannot smile as they contemplate any of the horrors arising out of his errors! And they are Legion! The murdering of inoffensive animals to get the wherewithal to gratify a depraved taste is only one of them. The human race is preyed upon and victimized by the most distressing and foul disorders, very largely if not entirely because of its many ingrained errors in diet. We are aware that the thought of the race is not advanced enough as yet to admit as much; and we are also aware that the medical profession stands largely, if not thoroughly, committed to the erratic notion that man cannot afford to discontinue flesh-eating, as they have so long declared such a diet essential to human prowess and skill! What does that denote? Something; but not exactly what most people take from it. Medicine is a changeful sphere. Not a year passes in its history without pricking some of its inflated bladders of error so that they collapse. What is paramount in their best schools of thought today, is ready to ooze out of its bladder with the first pin that may prick it. So then the most popular notions in medicine may at any time receive their quietus, as the world's seers advance beyond their landmarks, and tell us what they have been privileged to see in that "beyond."

It is sheer nonsense to affirm that the ills flesh is heir to are unavoidable. Nature is not such a despot as to make man suffer and die

without an adequate cause. Man suffers because he errs; and his sufferings are all mercifully designed to correct him wherein he is wrong, so to set him on his feet again to try and do better. But is he perceptibly doing better? Are not human ailments and diseases more on the increase than otherwise? Is there nothing in human history striving to point out the cause of this? Vegetarians are making a record striving to point to its cause. Their history already proves that they become immune to the most devastating and loathsome diseases by ceasing to eat flesh. It proves that agility, strength and endurance increase as its members quit the ranks of flesh-eaters and become Vegetarians. It proves that they become more humane and considerate as they refuse to take life for the gratification of a depraved taste and appetite. Yet further it proves that when all other means fail to kill the alcohol habit, the ceasing to eat meat will and can do it.

There is a good time coming for certain, but the most forward are anxious to hasten its coming. They cannot press forward as they would themselves, because they feel cords of retardation thrown around them by the laggards of the day. Rather than attempt to cut those cords they are using them to force those laggards to make more speed onwards. Probably they could not cut them if they would, for the entire race is bound together as one huge man, of which each person is an atom. This is the truth of the most paramount importance to man. No one progresses much beyond the rest, because they effectually stop him; so all are made to advance faster than their own energies incline them, because those in advance exert their forces urging them forward. Hoping these few straggling thoughts will serve to help some backward soul advance is all that can be desired.

## THE PEDIGREE OF ANGELS.

R. NEELY.

**I** THINK that no department of human life is more misunderstood than angel ministry, and yet, every person who is willing and anxious to serve his or her fellow-being, is an angel in the form; and when they pass over to "the beyond" they will be the same angelic beings serving others, and the line between here and there, which was no obstacle to their transition, will not hinder their return to the objects of their angelic love on earth.

When I speak of human beings as prospective angels, I mean man made in the image of God, and pursuing the end of his being—eternal progress and unfoldment of his likeness to God. Human is not necessarily bad; on the contrary, humane, which is only another form of the same word, signifies everything good and generous. Death is the laying off of the material body through which man manifested himself in the material world, retaining his

spiritual body through which he manifests himself in the spirit-world; carrying with him all his mental faculties the same as here, and is the same in every respect except the material body, which is all of him that is mortal and perishable. But he is still human. Swedenborg says: "There is no form known in heaven, the next world, but the human." In a message in "The World Beautiful," it is said that "Angels and Arch-Angels are not merely beings created for that purpose, they have been once on earth."

The departing spirit takes the spiritual position in the next world to which it attained on earth, and continues its progress from that point onward. Those of a self-sacrificing, angelic turn of mind, willing and anxious to serve others here, will be the same there; and will increase in spiritual power till they become "strong and mighty angels," qualified to execute the will of God wherever He sends them. This makes the Moses and Elias episode perfectly reasonable. Prophets here will be angels there. Paul says: "The law was ordained by angels." He learned that from the Old Testament, where angels are said to have appeared in human form. The spirit-body being the same in form as the material, they drew around them a material covering and appeared natural. Three men appeared to Abraham, two to Lot and one to Jacob. In these and many similar instances they were recognized as veritable angels, except in the case of Abraham and Lot, who took them for wayfaring men till they discovered them to be angels by their message and work. It may have been to them, especially Lot, that Paul referred as "entertaining angels unawares." Abraham seems to have had a clearer perception of the whole affair than Lot did, and knew that they were angels but not God; for "no man hath seen God at any time."

The fact that man is made in the image of God, possessing divine attributes potentially, entitles him to the position we claim for him—prospective angelhood. Angels have a position in the Christian dispensation as well as the one ordained by themselves. They foretold the birth of John the Baptist, and Jesus the Christ. A multitude of the heavenly host appeared to the shepherds and told them the glad tidings of the Savior's birth. They ministered to him on all necessary occasions as well as to the apostles, as we see in the acts of the apostles; also to the early Christians till they lost spirituality in the third century. Then angels and healing were neglected and the church slid back into ecclesiasticism.

Sixteen centuries were spent in waiting till the world was ready to receive clearer light, which came in the middle of the last century, and now in the twentieth century, we are beginning to realize the condition in which "an innumerable company of angels" is a positive factor; that is, the second and spiritual coming of Christ.

"Unwillingness to learn all things rightly binds Christendom in chains." But eventually

these chains will be broken, and the great at-one-ment,—the ultimatum of human progress and reconciliation of man to God, will be accomplished, and what now appears absurd and scornful to highly cultured minds will then be recognized as incipient angel ministry. What is only rudimental in humanity will be outgrown; but the real human (humane) principle will remain as a primal positive quality in angels.

## THE ATTITUDE OF BELIEF

JOHN P. COOKE.

**A**LL sincere religion rests upon ideas; certain intellectual assumptions, or principles of thought and sentiment, which determine how men and women are to live, either privately or socially with their friends and companions; how they are to live in a world that is regulated by eternal law.

On the one side stands the conviction that man is placed here a responsible being on the planet; that he is made an object of peculiar interest and of special training of the spirit; that very high, yes, perhaps the highest truths are being revealed to him, that he may learn to choose the good and to avoid the evil pathway for the soul.

On the other side is the conviction, clear and strong, that man is the last product of creation, the final term of organic development; that in him are all the potencies and powers of Nature, and that his destiny depends on the use he makes of them; that selfish, material progress is the law of his life; that he has his part to perform, his work as a rational creature to do; that material prosperity is the measure of success.

On many fields the battle is going on. Shall we say the issue is of no consequence? It seems to me that the responsibility which rests on earnest men and women, in this generation, is greater than has ever rested on mankind before. For this is a matter of practical utility, not less than of speculative interest. In involves duty and work. The just organization of society, the wise conduct of reform, the smooth and systematic arrangements of the individual life—are these not vital concerns? Each should make his contribution, whether of thought, of money, of courage, of influence; each must encourage his enlightened opinion to become conviction, and his conviction to become deed.

"Let nothing come between us and Almighty God. Have we a desire to feast our souls upon the bread of Life—which is knowledge? Have we made made up our minds what kind of knowledge is best befitting eternal life? Have we any desire to be fed on fiction because of its antiquity? Are we where we can drink from the fountain of holy Inspiration? Have we prepared ourselves for fulfilling our earth-labor, while we are material bodies?"

It is perhaps of little consequence whether

one believes in a trinity of three persons; but it is of vast consequence that we should believe that he is a man, and not a slave! That he is a man capable of thought and reason, endowed with trustworthy faculties; charged with the making of his own lot; shaping his own destiny, able to discover truth, and willing to be faithful to the breath of God's life that is within him. The responsibility of every true man and woman goes to this extent that he or she is to save everything that is worth saving in thought and sentiment; to make good whatever has thus far been gained by the honest effort of generations, and to prove that honest doubt, denial, skepticism, do not needlessly pull down, but rather build up; do not destroy, but on the contrary fulfill; do not make men weak and impotent, but make them strong and capable; do not dry them up, but exalt and expand them; do not shut them in a prison, but open the prison door and let the oppressed go free; do not confine them to a sphere of perishable material things, but open to them all the windows that look into the Ideal World of Truth and Love and of the Spirit. It is surely part of our work to show the scope of religion and what it can do, what its tendency really is; namely, to quicken the spirit, and to exalt, refine, and idealize human nature and human life.

#### ANNIVERSARY OF MODERN SPIRITUALISM, MARCH 31, 1903.

O. A. DEAN.

**A**GAIN has time in its rapid flight brought to us this anniversary—of all anniversaries the most important. For what to mortals is the knowledge of marvelous inventions, of great discoveries, and of all so-called wonderful things, compared to this grand truth, proven to us, that we live after the change called death? The three questions: Whence? What? Whither? so often meet our gaze. It matters not so much whence—though it behooves us to study what we are, and what we can make ourselves—that is a life work; but the all-absorbing one is, whither. The event, the anniversary of which we tonight celebrate, gave the answer to the last question. In view of this fact, I am led to dwell for a moment upon what must have been the loneliness, the uncertainty, the, almost, desolation, of those who could not say, "I know whereof I speak and can testify of that I have seen." True, there were those so organized that they seemed to be blessed with the "substance of things hoped for, the evidence of things not seen," in such fullness that it approximated to knowledge; but they were few, and the many, when their loved ones passed to the borderland, were "full of sorrows and acquainted with grief." Considering such a condition it is not surprising that mankind could not at once accept this truth. The transition from uncertainty to positive knowledge, from darkness to the glorious light of

Modern Spiritualism was so great, it seemed indeed too good to be true. But this Comforter, this child of joy and peace, this fulfillment of hope deferred, came a second time, bringing life and immortality to light.

And now that we have this treasure, that may not even be measured by rubies, how can we best show our appreciation of it? How and what can we do better than to strive to live in accordance with its teachings—lives of kindness, of mercy to all living things, of charity to our neighbor; and in that fulfill the law of justice. No matter how illy we may be treated, or how much we may suffer at the hands of our neighbor, it does not exonerate us from doing what we should, because they fail to do thus. Never until we learn when reviled to revile not again; learn to live altruistic lives, can we truthfully call ourselves "Spiritualists," for Spiritualism embodies this, and all else that is good.

The gift of a million and a half of dollars given by Andrew Carnegie for the erection of a Palace of Peace at the Hague should be deeply appreciated by the lovers of the good and true, in view of the fact that it has been the custom to give millions for war and but a few cents to forward the interests of Peace. Andrew Carnegie is setting an example to the world by this munificent gift that will bring forth a large crop of imitators. Peace is in the air, for it is growing rapidly in the hearts of the people, and it will not be long before every large city will have its Palace of Peace, to lift the inhabitants to nobler heights of good.—L. A. M.

To make the ideal real—this always has been and will be the mission of living beings upon earth. But beware that your ideal is not an ugly, monstrous shape, made up of cruel and hateful thoughts, bad actions and selfish ambition, for it will grow into reality and you will have to meet it here or hereafter! Let your ideal be that which is good and true and you need have no fears of meeting that realization.—L. A. M.

Permanent health, youth and beauty belong to goodness. There is nothing so uglifying and ageing and disease-breeding as an evil mind.—L. A. M.

# THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

THE UNIVERSAL REPUBLIC.

*Only he who would not be a Despot is fit to be a Freeman.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

THE RESULT OF VANITY AND GLUTTONY.

**H**OUR little baby birds  
Chirping in a nest,  
"Mother come and warm us  
With your downy breast.

"Father come and feed us,  
Do not stay away;  
Four empty 'tummies'  
Are gnawing all the day."

Poor little baby birds,  
Chirp until you die:  
Your father's on a woman's hat,  
Your mother's in a pie.

—Ernest Crawford, in *London Vegetarian*.

## OVEREATING.

**T**WO-THIRDS of the people do literally dig their graves with their teeth. The overloaded stomach is the Moloch of humanity—the generator of their bad passions, vices and diseases. It is useless trying to give ease to a stomach overloaded with food, by suggestions, as many of the students of the New Thought do. Calling upon one's spirit friends for help to digest twice as much food as is needed to sustain life is of no avail. We are here to learn wisdom, and prevention is better than cure.

The craving for large quantities of food is not due to hunger, so much as it is the result of mal-nutrition due to the fermenting of the undigested food already in the stomach. True hunger is readily satisfied, but this abnormal craving increases as the stomach becomes increasingly distended and is never satisfied. It is a sign of disease, instead of health.

Overeating leads to constipation, which still further corrupts the blood with diseased elements. Drugs are then resorted to which still further weaken the digestive organs, and premature death is the inevitable result—death by suicide.

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**A**CCORDING to statistics crime is increasing; and yet, paradoxical as it seems, the world was never in a better condition. It all depends upon the point from which we view it. The weeds are always increasing in the field that the lazy farmer neglects, but, on the other hand, the field of the thrifty farmer yields more and more of useful and nutritious elements. Crime may be increasing among the ignorant offspring of the decaying civilization of error and corruption, for it could not well be otherwise, when it fosters a foundation of ignorance, greed and cruelty—the increase or harvest is never different from the seeds that have been planted.

But all things good and true are likewise increasing in the beings of those who are, with an enlightened spiritual wisdom, forwarding self control, soul-culture, vegetarianism, and other uplifting movements for the unfoldment of the spiritual nature! and, at last, all the dark shadows of the spiritual night shall be swallowed up in the One Divine Light of Eternal Day.

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Holy coats, holy books, holy bones, holy wafers, holy ceremonies, holy churches, in all places, but what we need most of all for our happiness is a holy humanity, who will consider life—in all forms, human and animal—as the One Holy, Divine expression of the Most High, and think and act accordingly.--L. A. M.



## WHO ARE THE FRAUDS.

**T**HE kind of spiritual messages one gets is dependent upon the motive in the mind of the investigator. False messages come to the falsifier only.

A medium is a mirror that reflects conditions in both sides of life, and the quality of the response (if it be a response) is on the plane of the questioner, if the questioner is not aspiring for spiritual unfoldment.

How true this is is proved by an editorial directed against Spiritualist mediums in the "Oregonian" of April 16th, the incentive for writing the article being the arrest by a detective of several mediums, in the city of Baltimore, for fraud, because they gave "spurious messages from the dead." The detective who obtained the evidence upon which to make the arrests, pretended to be an investigator of Spiritualism, and he said that of nine different mediums he consulted, all the messages were false.

One told him that his mother was about to die, when his mother was already dead; another that his wife was soon to pass over, when he never had a wife, etc. The detective went to the mediums with fraud in his mind, and, as a natural consequence, he attracted spirits in harmony with his thought.

In the same editorial we are told that it is necessary to have laws to protect the people against Spiritualist mediums who will thus deliberately tell falsehoods about the unseen and unknown. But how about laws to protect the people against the falsehoods told every day by the doctors, the grocers, and merchants and professional men generally? And how about that monster falsehood, told by church mediums, that Jesus died on the cross to save sinners from the consequences of their sins? Compared to the world-wide mischief that that has wrought, to keep the world in ignorance and misery, all the wrong messages of Spiritualist mediums is as a mote to a mountain—why not have a law protecting

the helpless people against its influence?

The truth of the matter is that there has never been received, even through the most unlettered medium, any message from discarnate spirits that has not been less detrimental to the progress of the race than the errors maintained by the church, state and society.

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To be a Spiritualist is to be working to attain a spiritual state of consciousness. No one has really a just claim to the title of Spiritualist until he works to attain the consciousness of spirit. All others are merely "believers" in the phenomena of Spiritualism, and in no wise differ from the "believers" in the spiritual phenomena that Jesus Christ manifested. To "believe" in Spiritualism is one thing; to "be" a Spiritualist is quite another proposition. To believe in carpentry and witness what a carpenter can do is a very different thing from being a carpenter.

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The question is often asked: "Where are the spirits of the dead?" They are where their characters harmonize with their surroundings. The discarnate spirit of a butcher will seek to continue his existence through incarnate spirits who are butchers; a discarnate scandal-monger will seek similar incarnate spirits, etc. The law of affinity and co-operation governs the commerce of incarnate with discarnate spirits.

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A thought is a seed of Life, containing untold possibilities for happiness or misery.

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Hatred makes ugly the most beautiful face; love beautifies the most homely countenance. With increasing years each becomes as the indwelling spirit that actuates it.—L. A. M.



## KNOWLEDGE IS POWER.

ANONYMOUS.

THE legacy which Socrates left the world, and by which he is better known than by any other of his numerous sayings, was the injunction: "Know thyself." But though two thousand years have elapsed since his time, men still continue to look outside themselves for that knowledge which is power.

The famous saying of Jesus: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," has been perverted by priestcraft to mean that we must seek for God's kingdom in some mythical "mansions in the skies," while righteousness has been held to mean belief in some outside God—an "absentee God," as Thomas Carlyle puts it, who having wound up his universe some six thousand years ago, has been sitting outside of it on a throne somewhere and watching it run. And all this in spite of the explicit declaration of the Master of Galilee that the Kingdom of God or heaven is "within you." The deduction from which saying is that the only God we know is within, and that we must evolve his righteousness from our own consciousness.

It is my opinion that priests have distorted the teachings of the Nazarene in every instance where the word God has been put in his mouth, to mean an outside deity whom men should worship while they abased themselves. For over eighteen centuries of the Christian era, man has been placed by priestcraft on his back in the dust with his face to the skies, and held there by the horrid nightmare of a false Christianity composed of dogma, ceremonial and outside worship; while a Talmage tells him that Heaven will probably be found at the center of that great sidereal system of which our sun with his satellites is but a planet. But man has begun to throw off the weight of these centuries of dogma and superstition and is emerging into the light where he can see what a glorious prospect lies before him for him to claim as his own domain. The Nazarene saw this and realized it. He, a perfect man, walking upon the earth and breathing the breath of life, declared, I and my Father are One. And to Philip, who still longed for an outside deity, he said: Have I been so long with thee, Philip, and sayest thou Show us the Father? With his eyes on his highest ideal of man's excellence, he taught the multitude: "Be ye there-

fore perfect, even as you Father which is in Heaven is perfect"—the heaven, within the man's own consciousness; the Father, the highest ideal of subjective mind!

The new century must see the death of the old Christianity of the last eighteen hundred years—the dark days of theology. The machinery exists in a thousand pulpits which must some day be made use of for the propagation of the new Christianity—that knowledge of ourselves which Socrates urged us to acquire.

## APPRECIATION FROM A SHAKER.

DEAR MRS. MALLORY.—My sympathies and good will are with you in your contention against materialism, and against slaughtering animals for food, or for ornamentation, and above all for amusement, also vivisection, all of which practices are born of savagery and prolong its reign in the human heart.

Your correspondent, in December Universal Republic, takes you to task for even attempting to make "coffin food" objectionable to the human stomach, and says, "There is no power so potent for reform as the expulsive power of a new affection." This has a taking sound, and looks at first sight like a truism. But the new affection of an exotic, as all affections that lift the mind above its natural animal state are, must have a place and time to grow in the heart, before it has power enough to hold its own, to say nothing of a rank and sturdy previous growth, native to the soil, so utterly at war with it, as to threaten its existence, as is evidently the case with your dissatisfied correspondent.

Such minds need assistance from without, to cause them to see the need of a change before any expulsive power can be exerted, and before a new and different affection can be awakened or implanted. And as men and women are of many minds, one and the same method is not adapted to the all conditions. Different creations of mind require different treatment. As one divinely inspired and successful helper puts it, some are of such a make that they need to be dealt with tenderly, carefully pulling them out of the fire (of the animal lusts and passions), others need to be dealt with severely (they are of stronger fibre, and severity or chastening in love, braces them with resolution), others will be saved only by Judgment, (suffering to the extent of their evil

ways). It may be necessary in some cases to excite the "expulsive power" of disgust, before one can see the beauty of the better way.

Your correspondent's experience in spiritism, not Spiritualism proper, is both amusing and instructive. It tends to prove what the Sages declare, that creatures in the body are surrounded and ministered to by spirits of their own quality.

No exalted spirit that has anything of value to communicate, would feel like wasting time on one who "knows" that "matter and its functions is the source of intelligence." Why should he proffer his knowledge and his service to one who would immediately contradict him, and assume the role of teacher to the friend who was trying to impart some wisdom, which, if received, would prove the receiver in error and demand a change of personal habits, when he is perfectly satisfied with himself, and would resist a change upward, if he saw it approaching. There are enough hungering for instruction, to employ all wisely equipped teachers, without wasting effort on those who would spit it out, after it is carefully graded to their intelligence, and placed in their mouths. Cases of arrested development, that refuse instruction, must be left to the fruits of their own folly.

There are plenty of them in the excarnate state. An intelligence claiming to be Henry Ward Beecher, writes thru Carlyle Petersilea: "A materialist is either blighted or exceedingly slow of growth. When materialists come to the spirit spheres, they are heavy, slow and cumbersome. They sink down like dead weights, and some of the worst cases look around with eyes to see, but refuse to see; with ears to hear, they will not listen. It is often a long time before they will do anything for themselves. They are the most dogmatic of all dogmatists. They often remain a long time like half-crazed idiots. We often wait till they call loudly for help, for the more one argues with them, the more obstinate they become. It is far better to spend our time in aiding those who desire aid, than in combating a dogmatist, who loves to battle that he may grow strong in his own conceit. How much better that he spend his time enlightening his own soul, and afterwards helping other souls to see the light also." To this, we say: If the counsel be good, no matter who gave it.

A. G. HOLLISTER.

#### AID FOR THOSE IN NEED.

ARRANGEMENTS have been made whereby the sick and distressed, or any one needing help in harmonious unfoldment in any direction, may receive assistance to help themselves by writing to The World's Advance-Thought, 193 Sixth street, Portland, Oregon, and stating their needs.

The full name must be given, and a 2-cent stamp enclosed for reply.

Those who desire this assistance are required to devote at least half an hour each day to silent soul-communion, sending loving thoughts to those sending the assistance; for in order to get the assistance, there must be mutual reception between the giver and the receiver, and unless the half-hour is steadfastly observed, the law will not be fulfilled, and the desired result will not be accomplished.

The silent half hour of Whole-World Soul Communion, on the 27th of each month, should also be observed by those desiring aid.

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"In a Tuscan Garden" (London: John Lane, 5s). The editor of "Truth," January 22nd, in reviewing this book remarks:

"She recalls a suggestion made some years since in a letter to Truth of an appeal to the Pope to intervene for the humaner treatment of animals in Italy. I venture to doubt the success of such an appeal, since the Church seems mediaeval in this matter. Not so long since a little nephew of mine, who was at school in France where all the masters were priests, was horrified to find that the boys' favorite amusement, enjoyed under the supervision of these ushers, was the vivisection of toads nailed to trees for the operation. When my nephew ventured to say to one of these reverend gentlemen, 'That it was very cruel,' the Master replied decisively, 'Animals have no rights.' And, indeed, Cardinal Newman, brought up though he was in English ideas on this subject, says the same thing in an extract from a sermon quoted in this book."—The Animals' Friend.

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The grosser elements ever obey the finer throughout all the domains of Life.—L. A. M.

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You have the power within you to transform all that is inharmonious to you into harmony, but you don't use it.—L. A. M.

## THE NEW THOUGHT AND ITS PROMISES.

SAMUEL BLODGETT.

**T**HE old thought is that the physical part is the man, or at least about all that is necessary to consider in what goes to make health or disease. The new thought is that it is the state of the mind that gives bodily conditions. Of course, there are all grades of belief in this matter, between two extremes, from the idea that the body is all, to the thought that the mind is all.

Drug giving, or something akin to it, is the natural outgrowth of the thought that the physical is the person, and at this time the great mass of the people are dominated by this idea. The doctors who are suffering with this materialistic dogma were never more alert than now to cure disease and stop its spread by the use of physical abominations. Jenner's vaccination foolishness, that ought to have been laid in the grave at least seventy-five years ago, is not only tenaciously clung to, but they are busy in introducing other like fads, not less harmful, for the prevention and cure of other diseases.

Whatever the outcome may be, we know that this injecting of putrifaction into the blood of the people had a materialistic origin. It rests on the idea for a foundation that the body is the man. The new idea is that the mind or the soul is the person; that the state of the mind is the state of the person, not only in his interior consciousness, but in physical and external manifestation.

That the state of the mind regulates in a large degree, not only the physical health, but the public esteem, that is a part of every person's environment, is as well demonstrated as anything can be. We say "New Thought" to express this idea; but the thought, in fact, is not new in the world. It was understood by some a very long time ago, but it is being utilized by a larger number than ever before. It is also getting to be very much better understood. The real truth lies between these extreme phases of thought. Man is not all soul, and he is not all body; being composed of both.

People have been inclined to either deny or doubt that there is such a thing as mental cures, or to impute them to miracles. There are two classes of people who read about them in the Bible; one class thinking them pure lies, and the other class regarding them as miracles. The Christian world still regards the reported cures performed by Jesus as miraculous, notwithstanding he was very specific, and disclaimed over and over, possessing any power different or superior to others. He said repeatedly that those who had the proper faith could do as much; and in one place it is reported that he could not do many mighty works because of the unbelief of the people.

Mrs. Eddy discovered that people in modern times, if they were good enough Christians,

could work like cures. Helen Willmans discovered that a belief in Jesus was not necessary. She goes in for faith in one's self. She performs her cures as well as Mrs. Eddy, while denying that there is any God, except the God within ourselves. It has been a long time since Spiritualists have used mental force in the cure of disease; but I believe that it is only recently that they have understood much about it. The cures are performed through the action of those functions that we call vegetative, or those that are only partly under the control of volition and will.

It is the power that created the organism that in normal conditions regulates its activities, and when there is any trouble with it repairs damages. These functions may become habitually deranged or sluggish, in which cases we say we have chronic disease. To restore their normal activities is to restore health. The vegetative functions may be frequently aroused and directed in the proper channel by the aid of the intellect and imagination. When cures are effected by this method we call them mental cures. Exposure to unsanitary conditions frequently bring on acute disease. When not drugged these diseases generally run their course, and the patient speedily recovers. When drugs are used we have reason to fear either sudden death or chronic invalidism. If a cure is possible it can be effected without the use of drugs or alcoholic beverages. And such cures do not leave the vital force of the person depleted.

Good physical health requires both good physical and mental conditions. If physical health has been destroyed by physical abuses we need not expect good, permanent cures without the formation of healthful habits. If there is a reasonable chance, the vital force will perform wonders; but the assumption that the vital force is able to overcome any and every conceivable adverse condition, so often implied if not actually stated, is erroneous.

I now come to another phase of this question which does not have so pleasing an aspect. This is the treating of parties for financial success, and the selling of formulas for teaching how to get rich in a hurry. Teaching people how to make the most of themselves by personal development is all right, but it should be done in a straightforward way, and without an excessive remuneration. But with many this is not the method, nor is it the main purpose put forward. They are using new thought principles to make money by stimulating the greed of others. It is said that those who have never been financial successes can be taught to accumulate property fast by the use of occult mental powers, and the class I am referring to assume to teach the art for a money consideration. The implication is that they can tell one how to manipulate those he comes in contact with so he can gather in some of their money. They assume to teach their students how to get rich by blood-sucking. They get the names of parties they think may be somewhat interested in the occult, and send out to

them private letters something like this:

"Dear Friend: A friend of yours has informed us of your excellent qualifications, and that you are ambitious to make a greater success in the future than you have in the past; and I can inform you how. We have a course of lessons that have been selling for twenty-five dollars, and they are richly worth much more than that; but for a brief period we have decided to sell to select persons for five dollars. We want you, especially, to have the advantage of them, and if you will forward us the amount within ten days, we will send you the lessons by return mail. You cannot afford to miss this opportunity. The offer is for a short time only, and we shall soon go back to the old price. Send the money now, and you will not regret it."

If you do not notice this letter, you are likely to receive another, perhaps offering extra inducements. To critical persons such letters carry with them evidence of untruthfulness; and yet, there is no doubt that this class of people get a large amount of patronage. I have never seen the lessons this class send out, but am satisfied the usable part would convey this meaning: "Fish for suckers, as I do." I do not know as we ought to waste very much sympathy on those who let their greed lead them into being gulled; but I can say I do not admire those who gull them.

The right spirit does not lead one to desire an increase of property without giving a fair equivalent. First of all, we should try and be true men and women; and we should gather our enjoyment out of being and doing. Much property is not essential. It is a mistake to try and cultivate the greed of the American people. When parties play upon that string I wish they might always have to play without an audience. There is plenty of occult reading that can be had for fair prices. It is not necessary to patronize this class, who do not dare to advertise their goods openly. The new thought promises help in moral development to those who aspire that way; it promises health to many who have long been invalids; and it promises happiness to many who have lived many years under the gloom. Its power for good is very great, and many will use it for good alone.

From America—as usual the land of surprises—comes an unexpected testimony to the merits of a fleshless diet. Kid Parker, the light-weight boxing champion of the Western States, gives his experience in the New York Vegetarian. As a result of a visit to England during 1901, he reduced his consumption of flesh from three times daily to twice a week, and finally dispensed with it altogether. He adds: "Since that time I have been a strict Vegetarian, and have been rewarded in more ways than one. I have gained in mental power and increased my physical endurance. The increased clearness of intellect is unmistakable, and I believe I am a better man in every way—physically, mentally and morally." —The Vegetarian Messenger.

### "GOD'S WILL."

**G**OD'S WILL, monthly. Sent out as a free gift, but voluntary contributions received from its readers who desire to spread the light. We would call this paper a new spiritual blossom, shedding heavenly fragrance. Sent out by "Ed. and Sadie," 650 South Hope Street, Los Angeles, Calif. Following is one of the gems of inspiration that the paper contains:

"We don't know what you believe, as the will of your God, but it is the will of our God to have Heaven everywhere and Hell nowhere; we know different races and peoples have believed in different Gods and have different ways and ceremonies of approaching the altars erected to appease his wrath, but our God has no wrath to be appeased, no desire only for the good of all, here and now, while others differing in ceremonies from each other only, all agree that they enter the conscious presence of their God through the Grave.

"We are conscious of being in the actual presence of our God now. We look upon her face with the eyes of wisdom. We rejoice in her presence.

"Another fact distinguishes our religion from every other, is that our God is feminine, while the Lord we praise is masculine; we know that the Lord God Almighty is man and woman, the makers of Heaven and Earth.

"We approach the ideal as we embody it in our lives.

"Our Lord is wiser than any we have heard of. He knows enough to recognize God, when he beholds her, that she is equal to Himself in every respect, that he only finds Himself through her, that his greatest wisdom is hid in her heart, that when he searches his own heart he finds her love there also. By listening to her voice he hears a resounding echo of his own heart's desire.

"Have faith and work. Believing that the will and purpose of the God who created this earth is; that it shall grow unto a perfect paradise; that the object of life is to express the power and majesty of the creator; that we should live in a state of Heaven, here and now; that a yielding to the promptings and leadings of such a Divine Spirit can only lead you in the direction and fulfillment of all that is necessary to its complete accomplishment."

Is it worth while—this falsifying and cheating and strife and discord for a few years (important years, too) of life in the flesh body, and living, eating, sleeping, acting and thinking like an animal? If Love is the open sesame to Heaven, is it not of the utmost urgency that we cultivate it and value it as the "pearl of great price?" —L. A. M.

You should become a reader of "Sound-view," the exponent of the "Society of Evergreens," composed of women-not-afraid-of-an-idea (and men), whose prime object in life is to learn to think, and think to learn. "Sound-view" is a cry for freedom of thought, expression and action. It is not devoted to any cult, sect or party, but is friendly to all who are seeking truth. Address: Boss Evergreen, Ollala, Wash.

"A Thousand Years Hence, or Startling Events in the Year 3000," by Ira S. Bunker, 295 Third street, Portland, Or. Price, 25 cents. This is a well written and interesting story. The author, however, has all inventions and appliances up to date "a thousand years hence; but he leaves the race in the same crude spiritual state, just where they are now—hunting and fishing, and eating the flesh of animals and smoking.

If any of our readers have not lately seen a copy of "Mind," they are certainly missing a spiritual feast, for the leading exponent of the New Thought is brim full of soul-inspiring articles. "Mind" needs no recommendation from us, for all New Thought students know that it is doing a great work in the world. Price, \$2.00 a year; 20 cents a copy. Address: Windsor Arcade, 569 Fifth avenue, New York, N. Y.

"Spiritual Evolution or Regeneration," by R. C. Douglass. Price, \$1.20 net. Postpaid, \$1.30. The law and process of the unfoldment of the Christ in consciousness. A connected series of metaphysical essays, based on the Genesis account of Creation and on the life of Jesus the Christ. A good book for Bible students. Lee and Shepard, publishers, Boston, Mass.

"The Animals' Friend," published by George Bell & Son, York street, Covent Garden, London, England, G. B. Price, 50 cents a year. This is a handsome, illustrated monthly magazine, devoted to kindness to animals, and also advocates Vegetarianism. It has a children's supplement (price, 20 cents a year) that contains interesting stories relating to animals.

We rejoice at the growing prosperity of the "Los Angeles News,"—it is now a large four-page weekly newspaper. Brother Abraham Perry Miller—the poet-editor—deserves it all and more, too. His editorials are a feature of every number, and are instructive and progressive. The "News" is \$1.00 a year; 5 cents a copy. Address, Miller & Co., 100 and 102 N. avenue 22, Los Angeles, Cal.

The "Social Thought" (Rich Hill, Mo., 25 cents a year) is doing a good work in seeking to lift Socialists onto the spiritual plane of thought. Intelligent Socialists see plainly that a Socialism based on Materialism cannot succeed in the end.

"All These Things Added," by James Allen. Published by the Savoy Publishing Co., Savoy Steps, Strand, London, England. Price not stated. Mr. Allen is the author of that well known work, "From Poverty to Power." This, his latest book, contains the bread of life in abundant measure for all who hunger for spiritual food.

"The Craftsman," monthly. Published in the interests of Art and Labor, and printed by the United Crafts at Syracuse, N. Y. This well known magazine should be in the hands of all who advocate progress in art and labor. Each number is handsomely illustrated. Price, \$3.00 a year; 25 cents a copy.

Dr. S. A. West, the former editor of "The Word," is again to the front with a magazine filled with spiritual thoughts, entitled, "The Christ." Doctor West is arousing people to realize their spiritual natures. The price of his magazine is \$1.00 a year; 10 cents a copy. Address: Dr. S. A. West, Rock Port, Mo.

"The Essene," a monthly magazine of the New Time, carries the writings of J. A. Edgerton, Nancy McKay Gordon and Grace M. Brown. Send postal card for sample copy. Grace M. Brown, box 445, Denver, Colo.

Each number of the "Humanitarian Review" is an improvement of the proceeding one. Published and edited by Singleton W. Davis, at 852 E. Lee street, Los Angeles, Cal. Price, \$1.00 a year; 10 cents a copy.

"The Veil of Isis," by W. P. Phelan, M. D. No price stated. This little booklet reveals what is meant by the Veil of Isis, and its occult significance. Hermatic Book Concern, San Francisco, Cal.

"It," monthly. G. R. Weston, M. D., editor, San Antonio, Texas. Price, \$1.00 a year. Devoted to the evolution of the individual, and the elucidation of the power of mind over matter.

"The Health Reporter," a monthly journal, published in the interest of Vital Science by the Health Reporter Pub. Co., Kansas City, Mo. Price, \$1.00 a year; 10 cents a copy.

We return thanks to Dr. Josiah Oldfield for the April number of the "Hibbert Journal," containing his article on "The Failure of Christian Missions in India."

"Practical Ideas of the New Thought," edited and compiled by W. Sidney Fertig, 757 S. Hill street, Los Angeles, Cal. Price, 25 cents.

"Reformador," the organ of the Brazilian Federation of Spiritualists, published at Rio Janiero, has changed its dress to magazine form.



BE OPEN TO CONVICTION.



### MATTER, SPIRIT AND DIVINITY.

**F**AIR are the flowers and the children, but their subtle suggestion is fairer;

Rare is the rose-bud of dawn, but the secret that clasps it is rarer;

Sweet the exultance of song, but the strain that precedes it is sweeter;

And never was poem yet writ, but the meaning out-mastered the metre.

—Richard Realf.

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KATE ATKINSON BOEHME, EDITOR,

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### OUR HOME RIGHTS.

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Organ of the U. S. Confederation of Medical Rights Leagues. IMMANUEL PFEIFFER, President and Founder. Published monthly by "Our Home Rights" Pub. Co., 74 Boylston Street, Boston, Mass. Price 50 cents a year.

Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.



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JUNE-JULY, 1908.

The  
World's Advance-Thought  
AND THE  
Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

# THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

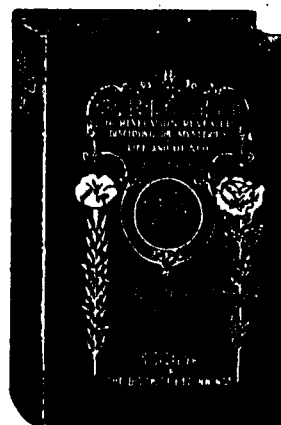
## SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas.....	1:43 p. m.
Augusta, Maine.....	3:03 p. m.
Boston, Mass.....	3:28 p. m.
Baltimore, Md.....	3:08 p. m.
Burlington, Vt.....	3:18 p. m.
Berne, Switzerland.....	8:41 p. m.
Buenos Ayres, S. A.....	4:18 p. m.
Berlin, Prussia.....	9:09 p. m.
Buffalo, N. Y.....	2:55 p. m.
Constantinople, Turkey.....	10:11 p. m.
Cape of Good Hope, Africa.....	9:26 p. m.
Charlottown, Pr. Ed. Id.....	3:58 p. m.
Columbia, S. C.....	2:48 p. m.
Columbus, Ohio.....	2:38 p. m.
Cape Horn, S. A.....	3:43 p. m.
Caracas, Venezuela.....	3:46 p. m.
Chicago.....	2:20 p. m.
Dublin, Ireland.....	7:46 p. m.
Denver, Col.....	1:08 p. m.
Detroit, Mich.....	2:38 p. m.
Dover, Delaware.....	3:09 p. m.
Edinburgh, Scotland.....	8:01 p. m.
Frankfort, Germany.....	8:43 p. m.
Frankfort, Ky.....	2:33 p. m.
Ft. Kearney, Neb.....	1:33 p. m.
Fredrickton, New Bruns.....	3:43 p. m.
Georgetown, British Gua.....	4:18 p. m.
Havana, Cuba.....	2:51 p. m.
Halifax, N. S.....	3:18 p. m.
Harrisburg, Pa.....	3:03 p. m.
Honolulu, S. I.....	9:51 a. m.
Iowa City, Ia.....	2:03 p. m.
Indianapolis, Ind.....	2:28 p. m.
Jerusalem, Palestine.....	10:31 p. m.
London, Eng.....	8:11 p. m.
Lisbon, Portugal.....	7:49 p. m.
Lecompton, Kan.....	1:48 p. m.
Lima, Peru.....	3:04 p. m.
Little Rock, Ark.....	2:03 p. m.
Milwaukee.....	2:18 p. m.
Mobile, Ala.....	2:18 p. m.
Memphis, Tenn.....	2:11 p. m.
Montreal, Canada.....	m.
Nashville, Tenn.....	2:23 p. m.
New Haven, Conn.....	3:18 p. m.
New York City.....	3:15 p. m.
Newport, R. I.....	3:28 p. m.
Norfolk, Va.....	3:05 p. m.
New Orleans, La.....	2:11 p. m.
Omaha, Neb.....	1:38 p. m.
Ottawa, Canada.....	3:08 p. m.
Philadelphia, Penn.....	3:11 p. m.
Panama, New Granada.....	2:53 p. m.
Pittsburg, Penn.....	2:51 p. m.
Paris, France.....	8:19 p. m.

Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, Newfoundland.....	8:38 p. m.
San Domingo, W. I.....	3:33 p. m.
St. Paul, Minn.....	1:58 p. m.
Spanishtown, Jamaica.....	3:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Santiago, Chili.....	3:28 p. m.
Springfield, Mass.....	3:21 p. m.
San Francisco, Cal.....	12:01 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vienna, Austria.....	9:21 p. m.
Vicksburg, Miss.....	2:08 p. m.
Vera Cruz, Mexico.....	1:48 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	3:01 p. m.
Walla Walla, Wash.....	12:18 p. m.



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June-July, 1903.

PORTLAND, OREGON.

Vol. xv, No. II —New Series.

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### THE POWER OF THOUGHT.

**O**ur thoughts need not the wings of words  
To fly to any goal;  
Like subtle lightning, not like birds,  
They speed from soul to soul.  
Hide in your heart a bitter thought,  
Still it has power to blight:  
Think love, although you speak it not,  
It gives the world more light. —Selected.

### CONTENT.

#### **B**E content and aspiring.

Learn to be contented with what you have now, and the more peace of soul you cultivate, the more the vista of a happy life will open to you.

The blessings of life do not consist in the mere possession of things (although the life that is peacefully lived will never need for any of the necessities and even luxuries of life), but in living in harmony with the Divine Law of Being.

But few people are enlightened enough to perceive that the road to happiness is not a hap-hazzard, mental pathway, taken at random, but is a spiritual structure built up of the best within the being. Most of us wrongly imagine that a life of discord will eventuate in harmony—Heaven. But harmony is involved in wisdom. We are often astonished at the wonderful results that some persons achieve with scarcely any tools or materials at their disposal. Yet others, again, who

possess the very best of these accomplish nothing. Some of our greatest men have become so with but a few books at their disposal, while others, with costly libraries, remain ignorant all their days.

Does not this prove that the source of real and lasting riches is involved within the being? Real poverty is looking away from this inmost source of light. The poor man to whom this source is open is the wealthy man; the man rich in material means, to whom this source is closed, is a beggar.

\* \*

Any man can build a hovel, but it takes wisdom to build a palace. If you are content to remain spiritually ignorant (mentally discordant) you must not be astonished at the uncomfortable spiritual environment you build up in your being. Your unhappiness comes from being in a dark and dismal and neglected mental house, in which the rubbish is continually increasing. If you want to be happy, clean up the mental structure. The heaven of your being (the mind) must be cleared of dark clouds by your sun of love manifesting wherever inharmonies seek to intrude.

\*  
\* \*

The selfish world has been so long trained to look upon life as a lottery—to get something for nothing—that it expects the same results in spiritual unfoldment. "As ye sow, so shall ye reap." If you sow nothing, you will reap nothing, either spiritual or material; and the kind and quality of seeds you do sow will bring you a like harvest. Spiritual unfoldment is a harvest of the best in your being. Spiritual unfoldment is manifesting spirituality. You are not doing this unless you are manifesting Love and Wisdom.—L. A. M.

## KEY THOUGHTS.

LUCK A. MALLORY.

**H**APPINESS is cleanliness—cleanliness of the mind and body.

In an error-bound world fame comes, generally, at the expense of truth.

Life is the only reality. The more abundant the life, the more quickened the consciousness.

How good each man would be if the good he desires others to manifest, he would himself cultivate.

Happiness is the blossom of a life well lived, and it contains the beauty and fragrance of permanent youth, health and prosperity.

All thoughts are seeds that by cultivation become forms—entities. Disease is, therefore, an entity; death is the entity of disease killing the patient. Certain thoughts create entities that compel one to commit suicide—he has mentally built the entity that kills him.

Don't use life's forces as a medium for mere pleasureable sensations; if you do, they will turn to gall and bitterness, and you will be left like the seed that has lost its fructifying power.

You are seeking to be convinced that you are Immortal, by external evidence, but conviction can only come in degree to your unfolding the spiritual life—the Immortal State of Consciousness.

Fear is the progenitor of Death. "As a man thinketh so is he." He dies because he first sows death in the mind, and when wisdom is dead, the vital forces of the body are wasted and depleted by wrong thinking and, as a consequence, it dies. Man's life is prolonged to the extent that he knows how to live. Life, of itself, is limitless. It is ignorance that destroys the physical instrument through which it manifests. Love enlarges life's manifestations; hatred ensmalls them. People really die for the lack of generating the force of Love.

Love always rewards those in her service with the wages of happiness.

Every thought—good or bad—becomes a weed-form or a flower-form in your mental garden.

All things—spiritual, mental and physical,—like a wheel, turn round the hub of universe. The hub is stationary, unchangeable and at peace in the inmost soul of things.

We are obsessed by our narrow views of life. The bridge that can span that horrible chasm and lead us into the freedom and sunshine and joy of existence is larger understanding of life. Recollect that life has no barriers for the one who perseveres.

What comes to us in our daily life and what we do is the result of our mental state, and that state is the sequence of all that we have thought before. But through all the discords and restrictions there is a something that leads us into a larger freedom and larger views of life.

Man sows the seed; and Law does the growing. The same Law applies in all realms—material, mental and spiritual. The Judgment Day for you is simply the harvest of your own sowing—the Law gives you the increase of your own good or bad labors. And recollect the harvest never comes at the sowing time.

A thought is an internal mental seed; a seed is an external material thought. Both are intelligent living entities—one is cultivated in the darkness of the mind, while the other germinates in the darkness of the soil. Every thought, like every seed, when matured and cultivated, grows and contains infinite possibilities. As one seed may be the progenitor of the food that feeds the inhabitants of a world, or be the source of weeds that will cover all fields, so one thought, assiduously cultivated, may harmonize the whole world or may keep it in strife or discord. This is the meaning of, "As ye sow, so shall ye reap."

## PROPHETIC VISION.

**M**AN'S desire to peer into the future is undoubtedly due to the soul's innate knowledge of its immortality. But this desire—probably due to the soul's connection with matter—has largely become a materialistic one. Instead of applying this desire to prove its immortality, it wants to know of the morrow, of fortunes, happy marriages, etc.

Now, there is but one way of fortelling man's future on this mundane sphere, and that is by analyzing the forces which govern him. These constitute what might be rightly termed the "cause upon him," or his destiny.

Prophets or fortune-tellers, to be correct in their delineations, must not only be able to sense these forces, but also know their import—every characteristic in man being based on one of these forces and needs certain experiences for perfection or spiritualization. Neither our knowledge of the morrow, fortunes nor happy marriages can relieve us of the experiences in store for us.

Fortune-telling, therefore, must be as fallacious as we are ignorant of this fact or unable to analyze the causes controlling us. But through self-knowledge it can be achieved. To know self is to know what moves us to act—sensed as inclinations—and by studying these we can estimate what is in store for us, whether as trials, suffering or an easy path through life.

He who is inclined to intemperance need not be told what to expect, unless he controls the inclination. He who has prejudice should know that such is not in harmony with God or spirit, which is synonymous with Love, and therefore antagonistic to natural law. And as Nature's law operates through man, he will meet with opposition accordingly. All unspiritual inclinations have up-hill work, and he who knows enough about himself to see or feel them abiding with him can prophesy accordingly. The reverse stands consistent with this for compatible results—though he must remember that a virtue may be neutralized by a vice equally as active, and his reward is equally slow in forthcoming. Too many see themselves as perfect in one virtue and overlook two other imperfections that hamper them in their wishes, their hopes and worldly aims.

But there are many who see ahead in various ways. Some by feeling moved to do certain things; others by mental visions. One

is due to sensitiveness, the other to soul-sight. But either can be developed by self-denial. Moderation in all things, sensitizes the flesh or attunes it to the soul's impulses; and the inclinations sensed, arising from the solar plexus (the soul's medium of acting on the body), are the hints which may be regarded as prophetic, whether presented as plans or as desires to begin immediate action.

Sympathy, charity or generosity clarifies the direct vision of the soul—just as selfishness or hatred darkens or obscures it—and clairvoyance begins. At first as dreams; then as ready perceptivity or penetration into things, and, finally, as mental visions, which are reflections of the underlying forces. From these may be prophesied the effects that are being born—a divine gift based on divine acts.—Arthur F. Milton.

UNDERSTANDING THE IDEA  
OF GOD.

JOHN P. COOKE.

**H**ERBERT SPENCER contends that the conception of a personal Deity is unthinkable, because, personality as we know it, is finite and limited. He says: "The willing of each end excludes from consciousness for an interval the willing of other ends, and is, therefore, inconsistent with that omnipresent activity which simultaneously works out an infinity of ends." That is to say, that our human conception of intelligence and will forbids us from conceiving of their being occupied with more than one thing at a time. Such, however, is not the case; as Dr. J. F. Clarke said: "A person playing on a piano is at once directing the movement of his fingers and feet, reading the score and perhaps listening to what someone else is saying. If man can attend to two or three things at once, why cannot an Infinite Being attend to all things at once?" Besides this, we know that things requiring his special attention receive that attention in due order of time. He does not condemn souls without due inquiry and faithful testimony.

It seems hardly possible that such an acute mind as Spencer's should not have seen the fallacy of his arguments against personality, if he had not confounded it with the low conception of an anthropomorphic Deity around him. To him, seemingly, a personal God means one who is easily angered, who is

changeable, who creates for the sole purpose of destroying, who creates endless suffering. But spiritual personality is not found in such views as these.

Fundamentally it means that blending into unity of intelligence, love, volitional freedom which are combined and correlated in the human soul—the microcosm, which is “in little all the sphere.”

When the human will acts freely, from its knowledge and beneficence towards love, man is at his best. Pure, intuitive knowledge is spiritual and mental sight and is without the limitations which belong to the reflective intelligence. Love is not a changing emotion, but a permanent attraction of the soul towards goodness and beauty. Will, when perfectly free, does not imply effort, but pure activity and joy in the fullness of life and realization.

Conceive these soul powers, love, light, knowledge, in the one Infinite Perfection, which changes not but eternally is, and you approach the conception of the Inner Life of Cosmos, who is eternal Goodness, perfect Wisdom, the unchanging Law, the Creator and Creative Life. This approaches nearer to the true conception of the divine personality who has said:

“I am here, I am there, I am everywhere,  
Throughout all time, throughout all space  
I am the Father of the human race.”

It was the glorious Von Humboldt who said that God was “God of the granite and the rose.” We would invoke this Holy Presence in the inner consciousness of all mortal minds, and we pray that infinite brightness, love and wisdom, to drive hence the time-honored, though imbecile, notion of God, which presides over the many religions that fill the earth. This conception fills the lower spheres with sorrow, fear, and darkness. “It is not enough that we have sought for Thee and found Thee as the Soul in Nature; that we have heard thy voice and have talked with Thee; have seen Thy footprints, and have walked with Thee; we would that Thy children everywhere should know Thee as we know Thee, as the Living Light, Life, Love and Goodness in all, for thus, and thus only, shall the last enemy be conquered, and death be lost in Life, and ignorance, darkness and hell be conquered by the Living Love.” For this is life to know God.

Laws are not made for the harmonious, but for the inharmonious.—L. A. M.

## NATURE'S FORCES.

THEODORE WRIGHT, BRISBANE, AUSTRALIA.

THE subject of Nature's Forces is fraught with importance to man. He knows something about them, and has fairly mastered a few, but the many are to him as yet an unknown quantity; and so what he does not know he is terribly dubious about, or he rashly ventures further and repudiates them. His actual knowledge of them is almost restricted to those which show in connection with things seen and temporal; those forces which belong to the higher unseen spheres, some of which are occasionally in evidence, he is very slow to credit, let alone heartily accept.

Thus man exhibits himself, telling all the time by the most infallible signs to what part of his long journey towards his goal he has in due course arrived. He is lingering long and lovingly in the seen and temporary sphere, where the highest of Nature's Forces are the mechanical. Here and there one has forged somewhat ahead, and got a faint and feeble idea of still higher occult forces, but the furthest that has been reached hardly gives the daring adventurer one clear idea relative to these higher forces of Nature, and which are as available to those who really inhabit the higher spheres as are the mechanical ones to the cultured materialist.

Unfortunately, humility is not the fruit natural to man on the low material plane. It is too decidedly a wild crab stock to do anything but bear sour crabs. When he is ready to have grafted into him a good scion from the next sphere, an occult one,—the psychic,—he will then in due course come nearer to the desired fruit, humility, but the true sphere of that supernal fruit, that is where it can be everywhere duly appreciated, is another and very much higher sphere than the psychic, the truly spiritual. We flatter ourselves with the conceit that the occult sphere we have approached and have dealings with is that of spirit, and it will be a work of time to knock that conceit out of us. Never mind; time will furnish the means whereby all our temporary infatuations and conceits will receive all needed knock-down blows, and meanwhile the utmost we may or can do is to forge ahead with our eyes open trying to do our best.

The intermediary psychic plane is the next in order to the purely material, and has a class of forces sufficient for all man's purposes.



while he temporarily dwells on that plane. It has no permanency and is not final, but is simply the holy place in comparison with the material one, and leads its habitues along and up to the holiest, or Holy of Holies. None of us have the faintest conception of the verities and forces which are natural to that sublime sphere. If we think we have we are only flattering and deceiving ourselves with vain conceits, and when the time comes for those conceits to be done away with, most effective means will be at work to do it. Myriads of intelligences in the occult world, as well as in our own, are ignorant of this, and few are favored of those on earth with a clear understanding of it. We have hardly touched the fringes of Nature's Forces as yet, as they are ready for exploration and use in the great storehouse of the intermediary sphere, but we are beginning to sight a few of them. Marconi's wireless telegraphy is only a feeble and faint expression of a psychic force by which cultured psychists will ere long hold ready communion with those at the antipodes, and do it without any material instruments or mechanism.

We have not grasped the fulness of Nature's psychic forces yet! Far above and beyond them is the loftiest sphere—the spiritual—and the forces native to that are supernal. Because the psychic sphere has been wrongly named the spiritual, seers who saw not through that blunder took it for another and higher sphere, named that the "celestial." The spiritual is the celestial; the now called "spiritual" is the psychic, and we have yet a mighty task to accomplish in thoroughly exploring and accurately mapping out its contents. In ages yet to come we shall be as much at home in the spiritual or celestial sphere as we are now in the material. It is only a matter of time and of watchful intelligent culture for man to gain the mastery over Nature's psychic forces, which will then fit him for making the next advance and doing the same with the spiritual.

Teachers of erroneous religions, work from the theory that man's being is of no account until he believes in some outside God; but man possesses within himself, in germinal form, all the mighty God-powers—physical, mental and spiritual—of the universe. All he has to do is to unfold and grow, to realize his Divine consciousness.—L. A. M.

## RE-EMBODIMENT.

SAMUEL BLODGETT.

THERE is a kind of re-embodiment that is scientific. It is gradual, and one has an entire new body every few years. In my opinion this is for the use of the spirit—the real ego. The spirit feeds on the spiritual elements it extracts from the food, and when they are so extracted the material part is eliminated to be again spiritualized through vegetable incorporation, and to make room for fresh food fully spiritualized. If it were not for this spiritual need we should not require more food after maturity than to replace the actual wear of the body. Re-embodiment through what is called re-incarnation is a different thing, and science has not demonstrated nor indicated such a process. I do not deny that you can find in the Bible evidence that some in ancient times believed in re-incarnation; and you can find evidence in the same book that some believed only in one existence, and that a purely earthly one. Such sentences as these will bear no other construction. "For the living know that they shall die: but the dead know not anything, neither have they any more reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in any thing that is done under the sun." "But man dieth and wasteth away: yea man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not till the heavens be no more; they shall not awake, nor be raised out of their sleep."

There are many more passages in the old testament of like import, showing that materialism was a common belief among old testament writers, and if we are feeding on authority we may just as well take one side as the other. The trouble is that all writers, in all times have been liable to error. If we accept authority without question we accept the error with the truth. I do not accept any authority, either ancient or modern, either sacred or profane, that is contrary to my intelligence. In a matter like this I want good reasons given, that will stand severe criticism. We have no reason to believe that Nature has more than one method for producing human forms. That method proves as well as anything can be proved that there is a real male

and female parentage connected with every birth. If this is not so, our senses do us no good. All the facts that we can gather go to show that procreation is truly creation every time, and not re-incarnation. Re-incarnation implies that there have been just so many human souls from all eternity, who are forever on an endless round of re-incarnations. It implies more than this: it implies that the relative numbers of the different races are and always were the same; Caucasian, Mongolian, Malay, Indian and Negro. Also, that the races have never mixed, and can never mix; but that there must always have been the same number of mulattos as at present. This dogma logically denies that when a white mother has a mulatto child it is an evidence that she has been intimate with a black man, it being only evidence that a mulatto spirit wanted her for a reputed mother.

Every blood mixture in every plant, animal and human being is a flat denial of the re-incarnation theory. The theory denies in logic a human increase, notwithstanding they do increase many millions every year. Also, to make the re-incarnation idea more absurd, this increase is mostly Caucasian, while the Indian race is nearly exterminated.

This re-incarnation idea in logic denies the use of a man in what we call procreation, or that there is such a thing as heredity. It relieves the depraved from the suspicion of having transmitted any bad qualities or evil tendencies, and physical degenerates from having transmitted any weaknesses. To have re-incarnations useful it would be necessary that we should have memory of past existences so we could avoid the debasing mistakes we had previously made. To be continually groping in total darkness does not mean progress. It would be well if some of these re-incarnationists would try and explain these and other adverse facts that are continually staring us in the face every time we look. Is not a little philosophy better than a great deal of random, unbridled imagination?

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Man is the universe to the degree of his comprehension of it. The more ignorant the man, the more restricted is his universe.

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Life is not to know, but to be—the more the being manifests of harmony, the more expansive the wisdom.—L. A. M.

## SPIRITUAL APHORISMS.

J. H. LUCAS.

**F**AITH is the concentration of spiritual energy. In its highest exercise and divinest expression it is abiding and in harmony with the All-Good.

Faith rises above untoward events, outward circumstance and discouraging appearances, and often brings to realization the most cherished and unselfish desires of the soul.

Faith operates in the realm of thought forces and soothes and tones down the contentions of ruffled earthly passions into placid tranquillity.

The Kingdom of Heaven and the purified and illumined understanding are ever in harmony, always reaching glorious fruition in the garden of the soul and in the outward life.

The Kingdom of Heaven is a condition of serene satisfaction, and though it brings sweet rest, yet it is attended with peaceful activity.

God is an impartial Omnipresent Helper. All may, therefore, look to him with unwavering confidence.

God is Spirit, and, therefore, imperishable Life, the Life of universal Being. And this Spirit and all animating Life bear the eternal impress of unadulterated Truth, and, therefore, those who render real worship do so in spirit and in truth.

Spirit is uncreated, eternal, divine in essence, immutable, creative, always building and rebuilding, ever eluding our deepest research, and yet immanent in all and through all forevermore.

---

President Roosevelt says: "The man or woman who deliberately avoids marriage is in effect a criminal against the race, and should be an object of contemptuous abhorrence by all healthy people." [We are to suppose from this that all who marry are not criminal, but the majority of married people are more criminal than the unmarried, for they bring unfit offspring into the world. And then the majority of marriages are made for mercenary and sensual considerations solely—spiritual considerations are entirely ignored. To say the least, the above language is ill-befitting the President of this great Republic.—Editor.]

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You want to be blessed, but are you blessing others?—L. A. M.

# THE UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

## THE UNIVERSAL REPUBLIC.

*Only he who would not be a Despot is fit to be a Freeman.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

### TO BE FREE!

To be free, to be free from the bondage of form,  
From the fetters of shallow pretense;  
From the customs that bind us in limitless swarm,  
And hedge us about like a fence!  
From the chatter and patter of gossiping tongues  
With nothing for you and for me,  
From people whose thinkers are lost in their lungs,  
It is, oh, to be free, to be free!

The fetters of fashion, the bondages of form,  
The chains that we bind on the soul,  
No fallen they lift, and no heart do they warm,  
Yet to them we offer our toll.  
The true man is hidden, the false is displayed;  
I smirk, and you smirk upon me:  
We barter our souls, and sorry's the trade—  
And its, oh, that we all might be free!  
—Alfred J. Waterhouse, in *New York Times*.

### BE MASTER.

By learning to control and subjugate the physical, mental and spiritual forces of his own being and bringing them into harmony, man becomes master of matter. The power of God is being able to transform darkness into light, ignorance into wisdom, chaos into order—harmony; hatred into love, hell into Heaven.

Man is now an apprentice hand, learning to become Master. In vain will he look for peace and happiness elsewhere if he has not learned his lessons here perfectly. Now he is like the shiftless scholar, who would rather play truant than learn his lessons, but learn them he must if he expects to reach the goal of permanent happiness. Now he imagines that happiness is a gift that will be given him hereafter for nothing, while all the time he persists in living in opposition to the harmoni-

ous laws of his being, in which alone true happiness is involved.

Is it not plain, even to the least intelligent, that real happiness is involved in being loving, wise and true; and that misery and woe are involved in their opposites. The daily experiences of men tell them that this is true. It requires no argument to prove it so. All the Heavens and Hells are involved in harmony and inharmony of being. Then why look to a Heaven to go to, or fear a Hell apart from the individual?

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Man builds up the creatures of his own imagination, which take form, and aid or hinder, build up or destroy him; for each thought is a form in its germinal state, which, by repetition, becomes an entity. For instance, one contemplates suicide, the more he thinks of self-destruction the stronger that thought-entity becomes, until he kills himself by the overwhelming power of his own thought creation. So, cultivating the thought of love and happiness, when that thought blossoms it creates the Heaven of the being. Thus we see that it is the power of our own thoughts that blesses or mars our life.

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Change of form, from the physical body to the spirit body, any number of times cannot help you to progress, for your progression is determined by what you are receptive to. You make yourself what you are by the kind of elements you indraw to yourself from the Universal Source, and you can build yourself as a Divine Temple or a spiritual prison house—but, whatever it may be, you must abide in it until you yourself change it; none other can change it for you. —L. A. M.

## ITS MISSION IS ENDLESS.

**S**PIRITUALISM has not fulfilled its mission when it proves that discarnate spirits can communicate with incarnate spirits. This is only one fact—an important one, it is true—in the endless mission of Spiritualism, but it is a great mistake to view it as the sole mission of the Harmonial Philosophy.

Spiritualism proper is the philosophy that teaches us how to unfold the spiritual senses, that we may become conscious of the infinite possibilities of the individual and make them manifest.

Anything that involves hurt to any being—human or animal—is a hindrance to the clear understanding of true spiritual consciousness, and so is all the crudeness and grossness of the animal nature, such as greed, gluttony, lust, slander, malice, envy, revenge, jealousy, gossip, etc.

The animal consciousness is as different from the spiritual consciousness, as the consciousness of the seed germinating in the black soil is not the same as that of the blossom reveling in the sunshine, when it has grown that blossom.

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**I**F Jesus Christ were to come in person, to-day, the creedal systems would be the first to persecute him, just as they now do all those who do the works that Jesus did. As a medium, he would have to pay a license; as a healer, he would be amenable to the law of the medical trust; decrying the Pharisees, the hypocrites and falsifiers in church, state and society, he would be haled to prison as a disturber of the peace—an anarchist; without a lawful occupation he would be arrested as a vagrant; if he were to speak to his mother as he did to Mary: "Woman, what have I to do with thee?" they would send him to the insane asylum; should he repeat his conversation with the woman of Symaria, they would mock at him as a fortune teller; were he to

go forth and whip the money changers (worshippers) out of the churches on Sundays, he would earn the titles of ruffian and desperado.

None of those who call upon his name so often would associate with him, much less recognize him. Those who pray most earnestly for his "second coming" would tremble with fright if their prayer was answered by his actual presence.

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**E**ACH organ of the physical body, in its normal healthy state, breathes. That is to say, it has a distinctive breathing of its own, that is somewhat similar to the breathing of the lungs, and this breathing process of the organ is essential to keep it alive and active.

Death begins in an organ when its breathing is restricted or shut off. Over-eating, tight lacing, the exercise of bad passions, or anything that restricts the harmonious activity of any organ of the body virtually chokes it to death. Thus thoughtless people commit suicide.

The individual can mentally cause any organ of his physical body to increase its breathing capacity by directing his thought and will towards it.

Most of the misery of the individual comes from carrying around dying physical organs, that have been abused by his ignorance.

Your sphere of spiritual knowledge is your "house not made with hands eternal in the Heavens." If you are unhappy living now in what you have mentally constructed, you will find that taking off the physical body will not land you in Paradise.

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What the man is will continue to manifest itself, no matter how many forms he occupies in the course of his eternal life. Nothing is changed until he changes himself, any more than any number of rooms remain clean when a man, naturally filthy, consecutively occupies them.—LUCY. A. MALLORY.

## BLIND AND IGNORANT.

**W**E clip from the "Brooklyn Eagle" the following, taken from an interview with a vivisector, who is advocating human vivisection and desires to experiment upon condemned criminals instead of animals:

"Such experiments," said Dr. Fletcher, "upon the guinea-pigs and rabbits, vicious cats and dogs, and even upon monkeys, have in reality taught us nothing of value regarding the action of the human brain. All we can demonstrate by the lower animals is that sensations and motion originate in the brain and spinal cord. But the qualities of the mind, the seat of memory, of reason, or judgment, are hidden from us as if no experiment had been made."

"Dr. Fletcher has lived day and night for years with mental wrecks all about him, having for sixteen years been superintendent of the Central Indiana Hospital for the Insane, using every known means to find a cause for the darkening of the intellect, in the hope of finding at the same time a cure. He knows that to study diseases of the brain he must have means of learning all about its various functions in health. But the primary question to be settled is, Where can the material be obtained upon which to study?"

One would suppose that if all the countless, horrible tortures inflicted upon animals by vivisectors, for generations had resulted in no benefit, the horrors of vivisection would have long ago ceased; but, no, they are still carrying on their fiendish practices in nearly all the medical colleges of the world. And yet, in view of this state of affairs, that does not speak well for the intelligence and feeling of the vivisectioning physicians, they demand that further ignorant experiments shall be practiced upon human beings. They are so ignorant, that they imagine that they can become conversant with "the qualities of the mind, the seat of memory, of reason or judgment" by torturing human beings.

Spiritual things must be spiritually discerned, and spiritual discernment cannot come through cruelty and heartlessness.

The animal man may experiment in his

ignorant and cruel fashion for ages and never find out that which the spiritual man knows at a glance by Divine intuition.

The vivisectors want criminals to experiment on as a punishment to the wrong-doers. But there are no worse or more persistent criminals than themselves in any penitentiary in the land. If they would but experiment upon each other, they would probably awaken from their benighted state of ignorance and realize the agony that their victims suffer.

## MRS. TIRZAH BARTON MCMILLEN.

**M**RS. TIRZAH BARTON MCMILLEN, the loved wife of Captain J. H. McMillen, passed to spirit life on the morning of June 21st. Just as we had penned the above words Mrs. McMillen appeared to us, and we asked her what she would like said of her. She replied: "Say what you like to say; you know me well." But we said: "Now that you can see from the spirit world, what would you like best to be said of you?" Her reply was: "Say that I have one of the truest, kindest and best husbands woman ever had."

Is that not beautiful? What can speak better for our dear sister? After fifty years a wife, she can say she had "one of the truest, kindest and best husbands." Both husband and wife are all these words imply.

Mrs. McMillen was a true helper and comforter. For many years she was a medium for the transmission of messages from the world of spirits, and the heart-broken and discouraged always found relief when they sought advice through her. Her lovely home was always open to all who wanted help, and public meetings were held there regularly, and now from spirit life she requests Mr. McMillen to keep up the meetings, and that she will be there to help.

In speaking of those who assert their right to eat and drink what they please, regardless of what it may involve, Rev. Wilbur T. Atchison, in the Vegetarian, quotes the reply of a Whitechapel butcher to a gentleman who had expressed repugnance at the horrors and brutalities of the slaughter-house, which was, "I'm only doing your dirty work, sir. It's such as you makes such as us."—Woman's Tribune.

## SHALL WE TEACH?

ANONYMOUS.

**A**NYONE with a due sense of his own shortcomings will have a diffidence in pointing out to others, the way they should go. "Shall the blind lead the blind?" Paul, the "apostle to the Gentiles," appears from the record to have been a learned man, intellectually, or he would not have been listened to by the cultured Athenians on Mars' hill. That he had great spiritual attainments is shown by his shaking the viper from his hand and remaining unharmed while all his companions considered his death therefrom certain—this being one of the tests of faith given by Jesus. (Mark 16:18.) Yet this man devotes the greater part of his epistle to the Romans to considering this question of the right to teach, which involves a certain amount of condemnation of the practices of others; seeing, as he says, that "there is none righteous, no not one." "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Therefore, he says, thou art inexcusable, O man, whosoever thou art, that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. The obscurity of his language in getting around this difficulty, and his conclusion that "a man is justified by faith without the deeds of the law," have put a dangerous weapon in the hands of ignorance and fanaticism. It is the old doctrine of justification by faith, which has been responsible for innumerable deeds of evil at the hands of professors. Nero might have justified himself from his standpoint, as no doubt did Torquemada in Spain, and Calvin when he burned Servetus!

Now Jesus, as became a higher Master of the spiritual, is much more clear and concise on this subject; for the higher the attainments, the clearer the language of the teacher. In the Sermon on the Mount he said: Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote which is in thy brother's eye, but considerest not the beam which is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the the mote out of thine eye;

and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Now this is definite in that it involves the living up to our own highest ideals before we can attain this clear sight which enables us to be a true teacher of others. Suppose we substitute for the "justification by faith," of Paul, the justification by Love. Once let us get rid of the heresy of separateness, and see, with Pope, that all are but parts of one stupendous Whole, we must realize at once that the interests of our brothers and ourselves must be identical; that if we see evil in our brother, we must ourselves partake of that evil, for the Love that thinketh no evil must be of others as of ourselves!

A justification like this will not produce characters like the Joseph Tompkins of Sir Walter Scott's Woodstock, as the unfortunate style of Paul seems to have done; but the idea that the helping of others is the helping of ourselves, will enable us understandingly to follow the instruction of the Vedas: Seek out him who knows still less than thyself, who in his desolation sits starving for the bread of wisdom, without a hope or consolation, and—let him hear the Law.

## DO AS YOU WOULD BE DONE BY.

**A** dog has at least as perfect senses, as acute feeling, and as perfect physical machinery, as a man. He has also a not inconsiderable share of the mind possessed by the human race. The right to vivisect a dog for the benefit of mankind inevitably involves the right, apart from human legislation, to dissect alive a living idiot, or the lowest grade of savage. Man is but a parasite upon a speck of dust whirling in infinite space. Who will deny that in infinite space there are higher beings than man? The possibility is all that is needed for the argument. The vivisector of dogs would undoubtedly object to being himself dissected alive by a superior being for the good of anybody, whether in the pursuit of science, or of increasing the reputation of a college, or of gaining a little scientific prominence. In offering this objection to being himself dissected alive for the benefit of somebody else, the vivisector would have the support of the community. Why then has not the dog a right to the active defence of the community?



## NOT CHRISTLIKE.

A. B. S., CHADRON, NEBRASKA.

THE Rev. R. E. Lee Craig, Episcopal minister of Omaha, while out in central Nebraska holding past Lenten services and baptizing some babies, was arrested for shooting twenty-one meadow larks. He spent the night in jail and was fined one hundred and ten dollars.

He stole a summer song, dear,  
This godly man of mark,  
He made the Spring day silent,  
He killed a meadow lark.

The plow-man in the morn, dear,  
Will miss the dawn-tipped wings,  
That soaring upward, taught him,  
To think of nobler things.

And the children off to school, dear,  
Across the fresh turned sod,  
Will seek in vain the songster  
That kept them close to God.

And all the summer long, dear,  
Each day, when it is done,  
We'll wonder who, tomorrow,  
Will welcome up the sun.

For he is dead and cold, dear,  
Our little meadow lark,  
And he sang a song of love to  
That godly man of mark.

## SANCTIFICATION.

PROF. J. H. NEEF.

IF you sanction the taking of, or you take, life, eat dead flesh, use tobacco, drink liquor; get angry, profane, swear, gamble, are dishonest, lustful, deceive, or transgress God's Law in any manner, can you be sanctified or saved? If one is not saved, not in, but from, these and the like evils, then what are you sanctified in or saved from?

"The temple that God, Jesus, or Holy Spirit, dwells in is never stained with blood or defiled with dead flesh. Now, is your body, the temple of the spirit, a house of prayer, or a den of thieves, or defiled with dead flesh? If a den of thieves, how can you be sanctified or saved?

Is murder, butchering, bloodshed, etc., to gratify a depraved and blood-thirsty appetite, the way to be sanctified, saved, preaching the gospel to every creature, doing as you wish to be done by, or glorifying God in your body? Remember, as you measure, so will it be measured back to you; for, "as a man soweth, so shall he also reap."

All these and the like evils you must abandon, if you expect to be truly sanctified or to dwell in the Paradise of God. Be wise in time. The greatest truth for us to practice is God's command: "Thou shalt not kill."

If you eat and drink damnation, how then can you know or preach salvation?

Washington, Ind., Nov. 20.—The Montgomery mines are again in operation. The 250 strikers returned to work at the usual hour this morning. This is the result of a conference between the miners' committee and the operators last night. The miners struck because of sympathy for the bank mules, which were often put to work without being curried, fed or watered. The operators entered into a written agreement to properly care for the mules and the miners then declared the strike off. [This is another of the many evidences that the world is growing more humane.—Editor.]

Let me feel that I am to be a lover. I am to see to it that the world is better for me, and to find my reward in the act.

Love would put a new face on this weary old world, in which we dwell as pagans and enemies; and it would warm the heart to see how fast the vain diplomacy of statesmen, the impotence of armies and navies and lines of defence, would be superseded by this unarmed child.

This great, overgrown, dead Christendom of ours still keeps alive at least the name of a lover of mankind. But one day all men will be lovers: and every calamity will be dissolved in the universal sunshine.—Ralph Waldo Emerson.

The greatest wrong we can do ourselves and our fellow men is to judge them from the point of view of evil. It is like approaching a man with hate, the worst, and not the best, then manifests. Consider men from the Divine point of view, and light will prevail.

"Expansion of Self," "An Appeal to Americans on Behalf of India," "The Secret of Success," and "The Way to Realization of Self-Atman," are four booklets, containing lectures, by Ram Swami. Address: The Swami, care of Albert Hiller, M. D., 1011 Sutter street, San Francisco, Calif.

### THE GREAT HEALER--LE ZOUAVE JACOB.

**I**n these progressive days no country is without its spiritual witness of Divine Power. France has a grand one in the person of *Le Zouave Jacob*, who was for twenty years connected with the French army as a musician and teacher of gymnastics. He is one of the most extraordinary healers of the age. Although he has received no education to speak of, having only learned to read and write, he is the author of several very meritorious works on hygiene and occult subjects. He was already a celebrated character in the time of Napoleon III, and, although but a common soldier, his healing gifts were appreciated from the Emperor down to the peasant.

He is a natural born nobleman, a man of staunch integrity, and he accords the same respect to the poor as to the rich, without money and without price.

The "Journal de Magnetisme," (Paris, France) thus sets forth his procedure in healing:

"The sick are brought together in a room and seated upon benches, forming a group of thirty, forty or even fifty persons. The time for the healing arrives. An influence of religious silence prevails when he enters the hall, then he commences a discourse, lasting about twenty minutes. With the power of an inspired orator he shows up the malpractices of the drug and vivisectioning doctors, and denounces those who employ their occult powers in selfish ways. He seeks to inspire disgust with liquor drinking and sensual excesses of all kinds, and lauds the benefits of the vegetarian diet. Then, in the midst of the most perfect silence, he becomes absorbed in his subjective self, prays, and with eyes directed upward, takes deep breaths, and seems to absorb from the Universal Source some power that he concentrates within his being. Sufficiently charged, something after the manner of an accumulator in contact with a source of electricity, he directs a rapid glance, but very penetrating, upon each sick person, to establish with each of them what we call magnetic communication. Nearly all the sick ones, now already under the dominion of his

healing influence, feel certain effects that cannot be explained, such as: the feeling of something, a fluid which circulates and appears to have for its mission to bring the organism into equilibrium; impressions of heat or of cold, nervous shocks, etc. Pains cease or are diminished. He then passes before each sick person and sees clairvoyantly the nature, character and location of the malady and tells it to the sick person. He applies his hand on the seat of the ill, makes several passes, and says to the one who is suffering that he is better or is entirely cured; and, very often, the most intense pain disappears as by magic, and the paralytic, suddenly healed, stands up and walks.

"During the seance his person becomes illuminated and his face shines in a most remarkable manner, and his appearance is entirely different from what it is when he is not healing; his carriage is lighter and more graceful; his memory becomes spiritualized to an astonishing degree; he recognizes patients he may have seen only once eight or ten years ago. During this period of spiritual lucidity he says that Krishna, the Hindu sage, manifests through his organism. After the seance is over he has no consciousness of anything he did or saw during its progress.

He is a Spiritualist, and ascribes his marvelous power to the influence of discarnate spirits. In his long ministrations in France, he has accomplished as wonderful cures as any ascribed to Jesus Christ.

How often we hear the affirmation: "I know that I am immortal" by those who still cling to the follies, vanities, jealousies and strife of the sensual-animal existence. No one can be really conscious of the Immortal state who clings to the old mortality, for if he was conscious of the power and glory and happiness of that state, he could not hold on to that which stands in the way of his realization of the Immortal state of consciousness.

The present-day man knows nothing of real strength—spiritual strength. What he calls strength—the manifestation of brute force by the pugilist to disfigure his opponent—is but the force he has in common with the animal.—L. A. M.

We acknowledge receipt of the "Annual Catalogue of the Agricultural College of the State of Oregon for 1902-1903."

Some very interesting selections from "The Light of Truth" are being distributed by its "Bureau of Free Literature," in the form of booklets. Address: The Light of Truth Publishing Co., Columbus, Ohio.

"The American Co-operator," weekly. Price, \$1.00 a year. Edited by Ralph Albertson. Organ of the Co-operative Association of America, Lewiston, Maine. Devoted to the Ideals of a Co-operative Commonwealth.

"The Christ," Dr. S. A. West's spiritual magazine, is full of light and helpfulness for the sin-sick and sorrowing. Price, 25 cents a copy, but a sample copy will be sent for 10 cents. Address: Dr. S. A. West, Rockport, Mo.

Mrs. Annie Rix Militz will give a course of six lectures at Villa Heights, Williams Bay, Wis., the second week of July. Subject, "Immortality in the Flesh." Many earnest souls are seeking truth and spiritual unfoldment in this delightful camp.

"The Talisman" monthly. Price, \$1.00 a year. Edited by Geo. H. Bratley. Published by The Talisman Publishing Co., 52 B Station Parade, Harrogate, York, England, G. B. Devoted to practical idealism and the study of Nature's finer forces.

"Betiero's Oriental Mysteries" is a new monthly magazine "devoted exclusively to Philosophy, Spiritualism, Occultism, Oriental Mysteries and the Truth of Being." Dr. T. J. Betiero, editor; Nellie Hawks, associate editor; B. M. Angle, business manager. Price, \$1.00 a year; foreign subscription, \$2.00. Address: Oriental Mysteries, 2960 Indiana Ave., Chicago, Ill.

We have received several numbers of the "Craftsman," which is "published in the interests of Art and Labor and printed by the United Crafts" at Syracuse, New York. Our readers should become better acquainted with this first class magazine, that aims to forward progression in all things appertaining to the various crafts. Its typographical features and illustrations are excellent. Price, \$3.00 a year; 25 cents a copy.

"The Unit," monthly. Price, 50 cents a year. F. E. Coulter, editor and publisher, 226 Alisky building, Portland, Ogn. This new monthly is doing noble work in leading men to recognize their spiritual consciousness. It is the organ of the People's Christian Union,—the People's Church,—not Christian in the mere theological sense, but devoted to searching out the good in all, regardless of race, creed or condition.

"Justice" is the name of a booklet by J. T. Morgan, a working man of Portland, Ogn. It is a lecture delivered before the Bar Association of this city. The Governor of Oregon, Hon. Geo. E. Chamberlain, says of it: "The thoughts in this lecture expressed are original and clothed in language both forceful and eloquent. Its lofty tone and character will tend to elevate all who are given the privilege of hearing it." Mr. Morgan is one of the clean, clear thinkers of the New Time. We have heard him speak upon many subjects and been surprised at the wonderful versatility of his mind, and the great power of his reasoning faculties. The price of "Justice" is twenty-five cents. Address: J. T. Morgan, 345 Couch street, Portland, Ogn.

"The Naturopath and Herald of Health" and "Der Naturopath und Gesundheits-Rathgeber"—Two monthly health magazines, devoted to natural living and healing methods, on the basis of self-reform and popular hygiene, hydrotherapy, (Priessnitz, Knelp and Just's systems), Osteopathy, sun, light and air cure, diet, physical and mental culture. Price (English edition) \$1.00 a year; German edition, with postage, \$1.50 a year. Address: Naturopathic Publishing Co., 111 East 59th street, New York City.

"How to Train Children and Parents," by Elizabeth Towne, Holyoke, Mass. Price, 25 cents. This booklet contains all the directions any mother will need to train her children, so that they will grow the very best that is in them. We advise all parents and prospective parents who can, to get this booklet at once, no matter how many other books you may have on the training of children, or how much you may know about their training, for it will be very helpful. Address the author.

"Eleanor Kirk's Idea" is one of the brightest spiritual blossoms of the New Time, shedding the fragrance of wise and loving thoughts into hearts thirsting for knowledge of the true way of living. The "Idea" has put on a beautiful new dress that harmonizes with the spiritual matter it contains. The June number is a banner one. Only \$1.00 a year; 10 cents a copy. Address: Eleanor Kirk, Hillside, Montclair Heights, N. J.

"The Science and Philosophy of Life," by Edward H. Cowles, D. P. Price, \$1.00, postpaid. Address the author, Marquam Block, Portland, Ogn. This is a well written and neatly bound book, and it contains much that can be helpful and uplifting to the investigator of New Thought. Its teaching is so clearly stated that a child can readily understand its meaning. There are some passages in the book that lead us to think that the doctor is still held by the Old Thought of attributing everything to the Devil or evil spirits that does not accord with one's own way of thinking and seeing.

BE OPEN TO CONVICTION.



#### INTROSPECTION.

C. P. CRANCH.

**T**HUGHT is deeper than all speech,  
Feeling deeper than all thought;  
Souls to souls can never teach  
What unto themselves was taught.  
We are spirits clad in veils,  
Man by man was never seen;  
All our deep communing fails  
To remove the shadowy screen.

When the eyes are weak, and one puts on  
a well-fitting pair of spectacles, all is clear  
that before was blurred. So it is with our  
spiritual vision.

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Remember Whole-World Soul Communion on the Twenty-Seventh of Each Month.

vol. 15, no. 12, n. 5.

AUGUST, 1908.



# The World's Advance-Thought AND THE Universal Republic.

EDITED AND PUBLISHED BY LUCY A. MALLORY.

PORTLAND, OREGON.

# THE AVANT-COURIER OF THE NEW SPIRITUAL DISPENSATION.

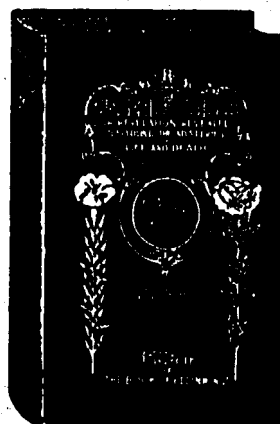
## SOUL-COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul-Communion of all who love their fellow-men, REGARDLESS OF RACE AND CREED—the object being to invoke, through co-operation of thought and unity in spiritual aspiration, the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Portland, Oregon, U. S. A., it is at—

Austin, Texas	1:48 p. m.
Augusta, Maine	8:03 p. m.
Boston, Mass.	8:28 p. m.
Baltimore, Md.	8:08 p. m.
Burlington, Vt.	8:18 p. m.
Berne, Switzerland.	8:41 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Berlin, Prussia.	9:09 p. m.
Buffalo, N. Y.	2:55 p. m.
Constantinople, Turkey	10:11 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Charlottown, Pr. Ed. Id	8:58 p. m.
Columbia, S. C.	2:48 p. m.
Columbus, Ohio.	2:38 p. m.
Cape Horn, S. A.	3:43 p. m.
Caracas, Venezuela.	3:46 p. m.
Chicago	2:20 p. m.
Dublin, Ireland	7:46 p. m.
Denver, Col.	1:08 p. m.
Detroit, Mich.	2:38 p. m.
Dover, Delaware	8:09 p. m.
Edinburgh, Scotland	8:01 p. m.
Frankfort, Germany.	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Ft. Kearney, Neb.	1:33 p. m.
Fredrickton, New Bruns.	3:43 p. m.
Georgetown, British Gua.	4:18 p. m.
Havana, Cuba.	2:51 p. m.
Halifax, N. S.	8:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Honolulu, S. I.	9:51 a. m.
Iowa City, Ia.	2:03 p. m.
Indianapolis, Ind.	2:28 p. m.
Jerusalem, Palestine.	10:31 p. m.
London, Eng.	8:11 p. m.
Lisbon, Portugal.	7:49 p. m.
Lecompton, Kan.	1:48 p. m.
Lima, Peru.	3:04 p. m.
Little Rock, Ark.	2:03 p. m.
Milwaukee	2:18 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:11 p. m.
Montreal, Canada	m.
Nashville, Tenn.	2:23 p. m.
New Haven, Conn.	8:18 p. m.
New York City.	8:15 p. m.
Newport, R. I.	8:28 p. m.
Norfolk, Va.	8:05 p. m.
New Orleans, La.	2:11 p. m.
Omaha, Neb.	1:38 p. m.
Ottawa, Canada.	8:08 p. m.
Philadelphia, Penn.	8:11 p. m.
Panama, New Granada.	2:58 p. m.
Pittsburg, Penn.	2:51 p. m.
Paris, France.	8:19 p. m.

Rome, Italy.....	9:01 p. m.
St. Petersburg, Russia.....	10:11 p. m.
Savannah, Ga.....	2:48 p. m.
St. Louis, Mo.....	2:11 p. m.
Santa Fe, N. M.....	1:07 p. m.
St. Johns, Newfoundland.....	8:38 p. m.
San Domingo, W. I.....	8:38 p. m.
St. Paul, Minn.....	1:58 p. m.
Spanishtown, Jamaica.....	8:36 p. m.
Sioux Falls, Dakota.....	1:48 p. m.
Salt Lake City, Utah.....	12:43 p. m.
Santiago, Chili.....	8:28 p. m.
Springfield, Mass.....	8:21 p. m.
San Francisco, Cal.....	12:01 p. m.
Tallahassee, Fla.....	2:33 p. m.
Vienna, Austria.....	9:21 p. m.
Vicksburg, Miss.....	2:08 p. m.
Vera Cruz, Mexico.....	1:48 p. m.
Wilmington, N. C.....	2:59 p. m.
Washington, D. C.....	8:01 p. m.
Walla Walla, Wash.....	12:18 p. m.



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August, 1903.

PORTLAND, OREGON.

Vol. xv, No. 12 —New Series.

## THE WORLD'S ADVANCE-THOUGHT.

*Individualize in Tune with the Infinite.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

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### THOUGHT NEVER DIES.

I do believe a grand thought never dies;  
I do believe that after love is best,  
When the strange fire that lay within the eyes  
And the wild singing of the heart's unrest  
Have passed away, and we are calm and wise,  
And think upon the love that makes us blest;  
I do believe there's more of Heaven in this  
Than all the eloquence of earlier bliss.

We reel beneath the first as from a blow:  
We watch its splendor till our eyes grow dim;  
We revel in its nectar till we grow  
Dizzy and drunken, faint in every limb.  
And so we sleep and dream, then wake to know  
Our rapturous songs have deepened to a hymn,  
Whose sweeter music, like a heavenly psalm,  
Freshens our souls with drops of holy balm.

—Richard Realf.

### SPIRIT POWER.

WHEN we speak of the power of the spirit, we have but a very faint conception of that power; and the power is not limited to discarnate spirits, for we, incarnate spirits, though clothed with the flesh, have equal power. Life is One. When the incarnate or discarnate spirit fulfills the Law of Love, he will then be enabled not alone to manifest through the sense organs of his own physical or spiritual body, but he will have the power to see through the eyes of kindred spirits, hear through their ears, etc. It is only the animal man who is limited to function through his own body and be imprisoned therein.

There are a few advanced souls in the Occident and the Orient who, having lived in harmony with the Law, can, with the swiftness of the lightning flash, speak through the vocal organs of each other's physical bodies' and see and hear what is going on around them.

Just as we have men in this world who have a special adaptability to do certain things, so there are specialists in the discarnate spirit world. For instance, there are spirits there whose specialty has been the study of the nervous system, who can, if conditions are harmonious and faith highly cultivated, renew every organ of the body in a comparatively short time; there are others who can absorb the diseased magnetism from the body, just as blotting paper absorbs spilled ink. In fact, all true healing, by whatever name it may be known, is done by co-operation and agency of discarnate spirits.

We have mirrors here in which we can see ourselves physically, but there are also spiritual mirrors that show the actual state of unfoldment of the spiritual man.

We cannot begin to enumerate the marvels awaiting the spiritually unfolded. In fact it would not be wise to tell of the spiritual splendors that will be ours, until man has taken several more progressive steps on the spiritual pathway.

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The spiritually blind and dead move in ruts—spiritually, mentally and physically, religiously, socially and politically. They love to lie in the graves of corrupt and erroneous ideas. Their resurrection can only be brought about by their inward spiritual awakening and unfoldment.—LUCY A. MALLORY.

## MENTAL CONTROL.

**I**T is through the mind that the spirit receives its nourishment, progresses or degenerates; hence, the control of one's mind is of first importance in spiritual unfoldment. The spirit cannot manifest its best powers on a nourishment of evil thoughts. Neither can it manifest its best through a weak and diseased body, and the body cannot be strong and healthy upon bad food.

Everything that prevents one from harmoniously controlling his mind—such as over-eating, using stimulants, angry passions, tight-lacing, frivolous talk, thoughtlessness, idleness, greed, malice, etc.—is detrimental to his eternal progress.

In all phases of belief and unbelief, we find people waiting, Micawber-like, for something to turn up, spiritually. They are looking for something to happen: for a Jesus Christ to come again and make all things right; for some miracle to take place that will land them in a state of happiness out of their daily miseries; for their spirit friends to unravel their knotted skein of life. But while they wait and wait for the wheel of fortune to turn round and give them a winning number, they become more and more unhappy, their cares and worries increase, and, finally, they lay down and die, and wake up just the same individuals—dying has neither made them better nor worse. After death, as before, they must work out their own salvation.

There must be an awakening to the fact that this is a law-governed universe—spiritually, mentally and physically. Ignorance of this truth is the source of our woes and miseries.

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As a rule, people do not exchange joys and blessings, but exchange cares, worries and petty gossip, and, consequently, they part from each other more burdened than before they met.

## UNFOLD THE SPIRIT.

**O**NE conception of Spiritualism is this: That our discarnate spirit friends can communicate with us under favorable conditions; that this communication proves that death is but a transition to another sphere of existence, and that when we die that we go to a beautiful summerland—and there is nothing more for us to do, but to wait for unfoldment.

But this is a mere glimmering of Spiritualism. The purport of Spiritualism is to cause us to unfold our own spiritual state of consciousness and perfect it so that we may enjoy spiritual existence here, as well as hereafter.

By dint of labor and growth you must build up, refine and perfect your being and its surroundings if you want to be comfortable and respected in this world. A savage cannot associate with cultured ladies and gentlemen in the drawing room of a modern mansion, neither can you associate with angels as long as you bear the crude burden of the old animal life, filled with all manner of vices, passions and impure appetites. You cannot have a Heaven for the asking in spirit life, any more than you can have without thought all that goes to make up the culture, refinement and pleasure of material existence.

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What the world is waiting for is for man to change himself. Only when he is kind to all forms of life will murder cease; when he no longer takes advantage of his neighbor, theft will cease; when he becomes just, justice will reign; when he holds the mental picture of pure and perfect womanhood in his mind, his lust will be transformed to virtue. Crime will be no longer when man ceases to, mentally, formulate it.

We are waiting for the world to change to make us happy; but it is we who have to change the world—the world is what we make it.—LUCY A. MALLORY.

## SPIRITUALISM.

## A SPIRIT AND SPIRIT.

**I**T is urged by most of the exponents of New Thought along mental science lines, that one should not seek advice from a spirit that has lived in the flesh, for in doing so, he is losing his individuality, but that you must ask of the spirit—speak to the spirit that is God. But it matters not whether you call it a spirit, or the spirit, or God—whatever it is, it is individual.

No one living in this world ever had a God that was formless. It matters not what he or she calls it,—“Nature,” “the All-Pervading Spirit,” or whatever is its name,—it must have form (individualization), for mortal mind cannot conceive of the formless; it cannot receive save through individuality.

And the fear of losing our individuality by receiving from a discarnate spirit, is as absurd as it would be to say that the seed lost its individuality because the sun shone and the rain fell upon it. Both the giver and receiver expand their individualities; every experience is adding to individuality.

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You cannot enjoy spiritual communion unless you first empty your mind of cares and worries and all inharmonies. The joys of Heaven will not mix with the crudities of the sensual nature. You can learn to empty your mind of undeveloped thoughts. It may not be easy at first, but practice makes perfect. Then hold the mind receptive to harmony. Discarnate spirits do not come or go away from you—you go to them on the pathway of your thought.

There is a communication between incarnate and discarnate spirits on the sensual vicious plane, but this is not spiritual communication. Spiritual communication is a communication of Love and Wisdom. A spiritual message is a Divine message.—L. A. M.

## THE GREAT PSYCHOLOGICAL CRIME.

**T**HE author of the above work claims that hypnotism and mediumship are psychic processes destructive of individual life.

It all depends upon how hypnotism and mediumship are used. All things are destructive of individual life if wrongly used, and hypnotism and mediumship are no exceptions. We do not cease using kerosene oil in our lamps to light our dwelling houses, because kerosene oil is a dangerous thing if ignorantly poured into the fire in a stove.

The dangers in employing hypnotism are not restricted to those who employ it to make it a business for gain or to commit crime. Untold evil flows out of the hypnotic state of the great mass of people who are hypnotised by those who use them to carry out their purposes. The majority of sick people are so deeply hypnotized by the drug doctors to believe in drugs that they regard the healers by spiritual methods as insane. There is no doubt that these and other hypnotic states that obsess the race are greatly destructive of individual life, in comparison to which the evil thought by the professional hypnotist for gain is as a drop in the ocean.

The idea that a discarnate spirit communicating through an incarnate spirit to give a message of hope and love to despairing hearts in the earth life is destructive to the life of the incarnate medium is absurd. On the contrary, the life of the medium expands and becomes more abundant by the desire to minister unselfishly to the welfare of fellow, incarnate and discarnate spirits.

Every individual on the face of the earth, regardless of race, creed or condition, is an unconscious medium for discarnate spirits. He does not live his life unto himself, but spirits in affinity with his habitual thoughts and habits of life, live their lives through him. If he is sensual and vicious, he attracts similar ignorant spirits, and in their blindness the latter will lead him to his destruction. In

this sense, mediumship (unconscious though it may be) is destructive; and the only remedy therefore is the spiritual wisdom that pure mediumship can alone impart.

The author of this work says, "that he is not a medium;" "that he never has been a medium; that he never has been hypnotized; that he never has been a subject of psychic control in any form, degree or manner whatsoever." And yet he has the temerity to assert that hypnotism and mediumship are destructive of individual life.

Every individual is more or less hypnotized by some one, and all are mediums whether they are aware of it or not. It would be better for all to understand the law governing hypnotism and mediumship.

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Joy, happiness, harmony is Heaven; therefore, as long as you are unhappy you are not in Heaven. The same causes that make you unhappy here will make you unhappy in spirit life; hence, entering spirit life is not entering Heaven. To have a permanent Heaven you must change your state of consciousness to peace, harmony, joy. It is not changed by going somewhere, but by cultivating that spiritual state of consciousness within your being. The derider of Divine Law is unhappy until he works in harmony with that Law.

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Your spirit friends are near to or far from you according to your state of harmony. Your petition for help cannot be granted until you make the condition to receive it, and that condition is harmony. This is the meaning of the words: "God helps those who help themselves."

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True mediumship is unfolded from what you are, not merely from what you idly desire.—L. A. M.

## INCARNATION.

WALLACE YATES.

"**L**IFE," says Herbert Spencer, is the continuous adjustment of internal relations to external relations." But an explanation (?) like this, which makes spirit subordinate to matter, is very unsatisfying to an age beginning to be dominated by the interior sign, Aquarius. But reversing his statement, we begin to vaguely express the idea underlying incarnation. Assuming the individualizing of innumerable minute spiritual innocences from the body of the Absolute One, we conceive that necessity drives these forth to manifest in matter for the purpose of giving dominion over the negative side of the Universe.

From the heights of the Supernal,  
Where links Man with the Eternal,  
Pure and spotless come the new-born souls  
to learn of things below;  
Involution downward going, Evolution upward  
growing,  
Meet where Libra holds the balance between  
the high and low;  
Thus the spiritual innocences, endowed with  
fleshly senses,  
Gain experience as they go.

In the reins of man, where Libra has her seat, is consummated this first contact of spirit and matter in each incarnation after evolutionary progress through the lower kingdoms has synthesized the atomic spirits into a human soul. When the dominant impulse that prompted each particular incarnation is exhausted by the acquiring of needful experience, the soul withdraws from matter for requisite rest and assimilation—these movements being merely the ebb and flow of the evolutionary tide. Thoroughness in the education of the spiritual neophyte requires that all possible experiences shall be gone through sooner or later in the progress of the "great orphan." The leaders in each successive wave of incarnation are manifested in the most progressive and dominant races and the advanced individuals within these.

Savages, Chinamen, etc., are the remnants of backward races whom circumstances beyond our ken have delayed in their upward progress. But these must eventually disappear as new and more advanced entities incarnate continually in their places. The population of the earth rises and falls in number in proportion

to the souls who may "happen" to be in the subjective or objective realms. We have no evidence that the population of the earth is now any greater than when the deserts now cumbered with gigantic ruins were populated. But, be this as it may, reason requires us to assume that entities having acquired sufficient experience on this planet, take a "course" on other bodies in the Universe.

To reason of the progress of man from the standpoint of Time is infantile. Time is one of the delusions of the negative side of the Universe—Matter—and has no place in the Eternal. It is an illusion whereby the Future appears to have no existence; this illusion disappearing each moment as the Future is absorbed into the Present. The demonstrated vastness of geological periods should teach us that Nature cares nothing for Time, and should broaden our views of the accompaniments of the soul's progress through the eternities. The imperfect control of matter acquired by the present toiling ant—man, accounts for somatic death and the succedent rest of the soul in the subjective realm, just as the life of the tree retires, somewhere, and becomes dormant during the winter months. And these periods of alternate death and rebirth must continue until man acquires that knowledge which is Power, and cometh into his kingdom. The whole creation groaneth and travaileth, waiting for the manifestation of the sons of God.

As to memory, the man of three score and ten has a very imperfect remembrance of the details of the life which have made him the character he is, and the memories of the physical brain disappear during the residence of the soul into the subjective world, leaving only their effects in character which determines the destiny of the individual in its selection of parents and environment in the next incarnation.

[To be continued.]

## SPIRITUAL APHORISMS.

### LOVE.

J. H. LUCAS.

**M**ANY speak of love without having a clear understanding of its nature and meaning, and in order to arrive at a true knowledge of love we must first enter the Kingdom of the Unselfish. The unselfish, cultured affection of the mind is the rich, productive garden of the

soul, in which grow and bloom the fragrant and fairest flowers of charity and good will.

Love, in principle and in essence, is uncreated, universal and Divine. It is the ever pulsating, immutable, all-pervading Life, the eternally animating Soul of all things. Impersonal and without beginning of days it dwelt in the bosom of Infinite Spirit from eternity, and will continue onward forever in the unselfish bestowment of kindness upon all.

From the Infinite Source, Love is ever reaching outwardly toward all conscious and unconscious beings and things in helpfulness and blessing, and as an omnipresent good it forgets not the smallest details of the innumerable variety of things.

Therefore, the fall of a kingdom and the fall of a sparrow come equally within the range of its sympathy and impartial notice. And as "love never faileth" it will never cease to pursue even the most wayward until all are brought back to peace and happiness.

"Love thinketh no evil," beloved, when contemplating thy soul, because it joyfully sees in thee the possibility of an angel, and the ever unfolding beauty and power of the image of God in thee, and knows that although thy way may be through hard experiences and fiery trials, it is nevertheless love's way, and will help "thy dross to consume and thy gold to refine."

It is necessary that every one who would attain the higher unfoldment possible for love to bring, to lay aside selfishness that he may the more easily recognize and willingly accord to all conscious beings all the rights that properly belong to them. Furthermore, he must be willing to give them every opportunity for the achievement of good, and as far as possible place the means within their reach for the promotion of their highest welfare.

Having gained the high altruistic altitude of impersonal, universal and spiritual love, so all inclusive, and knowing that harmony and universal order are in this way gaining the ascendancy, he can understand that beautiful aphorism, "Love is the fulfilling of the Law."

The Creator dwells in the human mind,—the Kingdom of Heaven within the being,—thoughts are his creations. To honor thy Creator is to think good thoughts—this it is to love God—L. A. M.

## FROM A MOTHER TO MOTHERS.

M. G. T. STEMPEL.

I WANT to say a few words to mothers who are interested in the Esoteric movement. When I say mothers, I do not mean simply the women who have borne children, but those in whom maternal love is developed. The first thing I ask myself, when a creed, a theory, or a movement is presented to me, is: "Will this help me to be a better, a more real mother? to be a mother not only to my own children, but to the little folks (?) at large?" for my heart is far-reaching—I love everything that even savors of childhood! Now, I emphatically declare that all I have digested of Spiritualism, Theosophy, of the Esoteric movement, has made me a better mother. It has helped me to come into communion with my children, to understand their virtues and failings. It has shown me where I can strengthen each one of them.

Since I became a vegetarian, I have discovered that nine out of ten of the children I know are natural vegetarians, and the healthiest children I know have always refused to eat flesh. Since I digested reincarnation, I have discovered that I am not a great fountain of wisdom—that I do not know it all—I understand what is meant by "Out of the mouth of babes come words of wisdom," etc. I look for wisdom in children (not necessarily the ones I help to come into the world) and often find it. I have decided that my duty to my child is to help him instead of rule him; to give him the highest, purest, and best not only of myself, but of everything—pure air, pure food, pure companionship; to allow him to remember whatever he has learned in his other lives; and to help him grasp everything he wants to grasp here. I say "want," because the "real" man wants to grasp nothing that is not the truth. When a child seems to want to commit a wrong, explain to him how and why it is wrong, and you will find that he does not want to commit it—at least that is my experience.

My children are what is called "remarkably obedient," but I have never commanded one of them in my life. I give reasons why, from my standpoint, certain things should not be done, listen respectfully to what they may have to say on the subject, and then find that a child is quickly convinced of the truth. I

would not say to it, "You must not eat flesh," but I explain that I do not eat it, the benefits I have derived from a vegetable diet, etc.—I mean, of course, to a child who has been given flesh to eat. If a child has not been given flesh, it will not ask for it when it is older.

When your babies begin to be girls and boys, teach them about the horrors of self-abuse; let them know what the life-forces are for—do not wait for them to become men and women. As soon as they are old enough to understand, read with them the "Practical Instruction."

## WHAT IS HAPPINESS?

To be honored is to be loved.

He who solicits sympathy, acknowledgment or information, and gets it, is loved.

To receive in any form is to be loved; to give is to love. And he who loves or gives, therefore, will always beget love—be honored or acknowledged and have sympathy extended to him from somewhere—if but from Nature.

Nature gives, imparts or bestows as the human soul vibrates for this effect; and the soul that is fed by Nature's sympathy feels no craving for it from elsewhere.

Where there is no thirst there is no craving for drink; thus, where there is no hunger for soul-sympathy there is no craving for it.

As we can generate our own truth by self-restraint, we can generate our own sympathy by self-denial. Truth and love are everybody's wish.

It is certain that we do not beget understanding by intemperance. The mind, beclouded by animalism cannot reason clearly. Its fundamental principles for inheriting truth are impaired. Inspiration is therefore shut off. On the same principle self-love or selfishness, prejudice and ill-will (jealousy) shut off the vibrations of sympathy, whether extended by human nature or universal nature. The love that the soul craves for cannot enter, and discontent is the result.

Truth and love feed mind and soul, and the two, in combination, constitute what is termed happiness.

Temperance and justice or self-restraint and unselfishness are therefore the mediums through which to attain that for which all mankind is struggling.—Arthur F. Milton.

You will have a "sweet bye and bye" if you make a sweet now and now.—L. A. M.



# THE 'UNIVERSAL REPUBLIC.

EACH FOR ALL, AND ALL FOR EACH.

PORTLAND, OREGON.

## THE UNIVERSAL REPUBLIC.

*Only he who would not be a Despot is fit to be a Freeman.*

EDITED AND PUBLISHED BY LUCY A. MALLORY.

### BEING.

**W**HEREFORE question, "to be, or not to be?"  
For Being is—it is the All in All.  
It lives and sleeps and dreams in you and I;  
Expresses itself in all forms of life.  
The meanest thing that crawls upon the earth  
Has some relation to thy life—thy soul.  
Spurn it not! It is thy God evolving!  
Render its sting innocuous by love  
Evolved from thy heart's inmost Heaven!  
Realize that thou art Divine thyself!  
Buried deep in thee are wondrous powers,  
That need but the touch of Love's magic wand  
To transform the world and all thy being  
To heavenly beauty and harmony!  
That Goddess in thee can so transform thy flesh,  
That neither accident nor fell disease  
Can assail its incorruptible state!  
Immune to all the warring elements  
That create havoc on this storm-tossed globe,  
And thy mind attuned to Life's music,  
Each passing hour shall be so full of bliss,  
Thou'lt dream no more of Heaven after death,  
For love in thee has now made Heaven thine own!

### CRUELTY.

**N**OT a day passes but some abominable cruelty is practiced upon defenceless mice and rats. If these animals must be killed, let them be put out of existence humanely, but there is no excuse for the horrible tortures practiced upon them by heartless and thoughtless boys and men.

The other day four members of the Executive Board of Local No. 83, Brass Molders Union, of Chicago, Ill., were convicted and heavily fined for "offering premiums and giving a graduated scale of prices for inflicting injuries on non-union men who refused to sur-

render their right to work and live. The scale ranged from \$25 to \$75 for breaking legs, arms, noses, putting workers in the hospital, driving them out of the city, or killing them outright. Many non-union men were assaulted and brutally maimed, and several were shot down.'

Brutal indifference to the rights of animals leads eventually to disregard for those of human beings. The ultimate of the cultivation of cruelty is chaos. But in this new and enlightened Spirituai Age unkindness, either to animals or human beings, can no longer be tolerated. Involved in loving kindness is the harmonious solution of all the problems that vex humanity. It is plain to perceive that cruelty but brings back to us its harvest of destruction. The remedy for all the widespread evils is not to rail against them, but to make them cease by purifying their causes within our own minds, by thinking good, kind, loving thoughts, instead of evil and cruel ones.

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"Seek ye first the Kingdom of God and His righteousness and all these things shall be added." This rule of life, if followed, would bring about all the reforms, all the good for humanity, that is being sought through so many devious ways—by enacting laws, starting colonies, and ten thousand formulas given out, etc. Whoever truly and earnestly seeks the Kingdom of God (Good) will find it, and everyone can seek it, no matter what may be the environment.

Seek happiness; it will not seek you.

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No insult can touch, nor will it be offered, to one who has grown above the plane of discord.—LUCY A. MALLORY.

### "BUSINESS BEFORE PLEASURE."

**H**APPINESS is largely dependent upon being employed in some useful and harmonious occupation.

The aphorism, "Business before pleasure" presupposes that business is not a pleasure. If business is not a pleasure, there must be something very wrong and corrupt in the way of conducting it, for all things rightly done create happiness. Happy life cannot be created out of shadows. The business that is carried on for mere greed, or to take advantage of the neighbor, is building life of shadows; hence, cares, miseries and worries.

But, says one: "We have to do these things, because everybody does them. We would be left in the competitive struggle if we carried on our business honestly and unselfishly." To this we answer: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added."

As business is now conducted people "get left" any way. Failure is the portion of most men in business, and for the reason that that which is built up of rotten elements cannot stand. If people built their business on a spiritual basis, failure, in the long run, would be impossible.

**I**N a civilization where men have no spiritual ideals, but where money and material possessions are made the chief aim of existence, competition, millionaires and trusts must of necessity flourish, because these are the fruits of the worship of material idols.

The very men who demand that millionaires and trusts shall be abolished, do not make that demand in the interest of a more just system of affairs, but in the interest of small competitors, monopolies and trusts, known as "ordinary business men," who, themselves, employ the same selfish motives in their business.

Selfishness always breeds the same kind of grasping greed in high or low, rich or poor.

### NORTHWESTERN ETHICAL EDUCATIONAL SOCIETY.

**W**E regard the work undertaken by the Northwestern Ethical Educational Society—that of bringing about a reform in the scarcely noticed cruelties and injustice practiced toward human beings and animals—as of the utmost importance.

It is the little cruelties, the little inharmonies, that go to make up the destructive influences that create widespread woe and misery, just as it is the little drops of rain that create the great floods.

The purpose, above all others, of the N. E. E. S., is to prevent cruelty to animals, for this is the most widespread evil that civilization is affected with. One reason for this is thoughtlessness. Very few ever think of treating animals humanely. Even household pets are shamefully abused and neglected.

We went into a neighbor's house not long ago and there was a poor, little canary hanging in its cage, without food or water. We asked why this was, and the lady said: "Oh, I don't care for it; I thought that it was a singer, but it is not; so I don't care if it does die." This woman would be horrified if we were to tell her that she was cruel and selfish.

It is an every-day occurrence to see little children come out into the street with a rat in a trap and a dog. They will open the cage to let the dog get the rat; but the poor rat knows if it gets out the dog will kill it; so it clings to the cage, while the children beat its claws until it can no longer hold on—then it falls out, and the dog bites it; the children beat it until it is dead. And all who are passing by will gather around and laugh at the agonies of the poor rat. The mothers, too, look smilingly on. Not one ever protests against this manner of torturing. They call it "sport."

It is the spirit of cruelty, manifesting in some form, that is the cause of all the misery in the world.

The whole world is filled with horrors of cruelty to animals, and as long as we are cruel to animals we will be cruel to our own race.

We desire to see branch societies of the N. E. E. S. established in every town and city in the world. The membership fee is fifty cents a year. Our readers are certainly anxious to help diminish the sum of misery and destructive inharmonies in the world. Help the good work along wherever you can. For a 1-cent stamp we will send you the constitution and by-laws of the N. E. E. S.

We hope that all our readers, all over the world, will join us in our Soul Culture exercises on every Tuesday and Friday afternoon of each week, at 2:30. Everyone who wishes can join in the silence at that time, and if you are sick you can be healed. If you are in trouble, ask for guidance. All who join in the silence, in the spirit of love, will be filled from the Divine Fount, and their interior perceptions will be opened.

### APHORISMS.

ARTHUR F. MILTON.

**B**EWARE of the self-seeker's generosity. Unsettled soul-weather—leading a double life.

A mistake with the conscientious is like sensing a splinter in the soul.

Forgiveness often turns out to be the most aggravating revenge for the offender.

A sublime mockery to the vanquished must be the olive-branch born of the fire-brand.

Like those who can sense joy in every vibration, blessed are they who can sense relief in being freed from the responsibility of public favors.

A faith that accepts deference it is unwilling to extend needs a spiritual optician.

Philosophy is life's mental-mirror—a sympathetic reflection of that which we feel intelligently.

Nature's love is that sensed beyond the fleshly; or as human love rises above the fleshly or material it vibrates in harmony with that of Nature, which constitutes the happiness man is intuitively aiming for.

### AID FOR THOSE IN NEED.

**A**RRANGEMENTS have been made whereby the sick and distressed, or any one needing help in harmonious unfoldment in any direction, may receive assistance to help themselves by writing to The World's Advance-Thought, 193 Sixth street, Portland, Oregon, and stating their needs.

The full name must be given, and a 2-cent stamp enclosed for reply.

Those who desire this assistance are required to devote at least half an hour each day to silent soul-communion, sending loving thoughts to those sending the assistance; for in order to get the assistance, there must be mutual reception between the giver and the receiver, and unless the half-hour is steadfastly observed, the law will not be fulfilled, and the desired result will not be accomplished.

The silent half hour of Whole-World Soul Communion, on the 27th of each month, should also be observed by those desiring aid.

There will not be any monopolies, millionaires and trusts when men become unselfish, for true love does not give birth to that kind of fruit. Love enriches all men who cultivate it, and all else, without Love, is of small value.

Look not to others for the law to control thy being, but regard the harmonious law within thine inmost consciousness and be the law unto thyself. Thou art not a free man as long as thou art the slave of the law laid down by the doctor, the preacher and society. Not what "they say," but what thine own soul says should be thy standard of conduct.

The minute is the basis of life: the ages are but moments aggregated; the house is built up, brick by brick; the cloth is woven, thread by thread; the intelligence grows, thought by thought; too many little drops of rain make great floods. Make the little things of life perfect, and perfection reigns in the life here and hereafter. Genius is but being perfect in the details that constitute the masterpiece.—L. A. M.

## WHY THERE ARE BOXERS IN CHINA.

PROF. PUMPELLE, of Harvard College, writes as follows of an incident which he witnessed in China that was very cruel. During the great outbreak a year or two ago, it was frequently asserted by correspondents in China that many of the missionaries were involved in the greed, the ambition and the cruelties of the "white devils" who were walking over the Chinese:

"A steamboat, which was undergoing repairs, made a trial trip, crowded with most of the leading foreigners of Shanghai, all, like myself, invited for a pleasant excursion up the Woosung River. As we were steaming at full speed, we saw, some distance ahead of us, a large scow, loaded so heavily with bricks as to be almost unmanageable by the oars of four Chinamen who were propelling it. They saw the steamer coming, and, knowing well how narrow was the channel, worked all their force to get out of it, and let the boat pass. As we stood watching the slow movement of the scow, which we were rapidly approaching, I listened every instant for the order to stop the engine. The unwieldy craft still occupied half the channel, the coolies straining every muscle to increase her slow motion, and uttering cries which evidently begged for a few instant's grace. There was yet time to avoid collision, when the pilot cried out, 'Shall I stop her, sir?' 'No,' cried the captain; 'go ahead.' Horrified at hearing this cold-blooded order, I waited breathlessly for the crash, which soon came. The scow, striking under the port bow, veered around lengthwise and was instantly under the paddles. A shriek, a shock, and a staggering motion of our boat, and we were steaming up the channel again. Going to the stern, I could see but one of the four Chinamen, and he was motionless in the water."

The professor remarks that no one seemed to be at all moved by the circumstance, and that, on an average, one Chinese vessel a day is recklessly sunk by foreigners!—Los Angeles News.

"One of the most potent causes that drove me from the church was the terrible lack of agreement between the professed belief and the daily deportment of church goers. 'How can you,' I mentally queried, 'How is it possible that you church people can be smiling and jovial, cheerful and happy, trivial, witty and even hilarious, when you believe that many of your acquaintances, many even of your nearest and dearest friends, are now writhing in the flames of never-ending hell, or at least are in danger of such a fate? Your belief is mere pretense, else you are awfully lacking either in humanity or sanity, or both.'"—M. Harmon, Editor Lucifer.

All things beautiful are builded out of corruption. This is the lesson we ourselves must learn.—L. A. M.

## MOURNING.

NOBODY cares for your long face or your crepe veil. It may be remarked perhaps that black is becoming to you, or how like a fright you look. Of course, now your husband is dead, you cannot be expected to smile or be in harmony with the sunshine, and Fashion demands that you write widow—widow—widow—all over yourself.

All this is brutally barbaric. It is making a fuss and parading so-called grief because of a seeming obligation to do so. It is weak, puerile, unindividual. It is the pall of ignorance instead of the light of intelligence. It is an inky cloud which has no *raison d'être* for its appearance.

"But her husband?" you say.

True, but of what use is the crepe and the long face. The inevitable might as well be faced with a becoming bonnet and a courageous make-the-best-of-it expression.

Oh, a smile is a wonderful thing, and so is a word of cheer—and so is a pretty hat and a pretty gown. The Lord is in all these things and they attract the best there is in the universe. You may not have thought about it, but it is doubtless true that your husband is just the same kind of a fellow that he used to be, and is not above the attraction of a comfortable and tasteful personality. There are such things as vibrations, and may be—stranger things than that have happened—you will receive the especial as well as the general reward that comes from gracefully making the best of it.—E. K., in Eleanor Kirk's Idea.

The following, clipped from a Canadian paper, is a worthy example to those whose social or business position stands in the way of their carrying out what they believe to be a physical and moral duty in the matter of diet: "Hon. R. W. Scott, of Ottawa, could have had the nice fat job of lieutenant-governor of the province of Ontario the other day, but declined it for the most remarkable reason ever known in political life. He is a vegetarian, and refused the job because he would be compelled to give banquets as lieutenant-governor at which viands carved out of the animal kingdom would necessarily be served."—Good Health.

The Malden, Mass., Common Council has unanimously adopted an order providing for the killing of all horses owned by the city that are beyond their usefulness. The object is to dispose of them in that way rather than sell them for a small price to some one who may use them brutally in their old age.—Boston Journal.

You will be most moved upon by that in the external which corresponds to what you are cultivating in your mind.—L. A. M.

## JOY IS LIFE.

**W**e are finding out things right along; and one of the things we have recently discovered or re-discovered is that getting old is simply a bad habit. A man who thinks he is old, is. And the man who retires from business will shortly be retired by death. Nature has no use for the person who quits, so she just takes his word for it and lets him quit.

And another rather curious thing is, that the fear of death is the monopoly of young people. The man who has lived long, and who has kept right at his work, living one day at a time, and not bothering other folks any more than he had to, doing each task the best he could, keeping an interest in all good things—that man is not afraid to die. He is willing to go or stay, and the man who is willing to go or stay, stays quite a while.

Mental work of a congenial kind is a great stimulus to bodily vigor—to think good thoughts, work them out like nuggets of gold and coin them into words, is a splendid joy.

And joy is life.

I remember seeing Oliver Wendell Holmes when he was eighty-three at Emerson College of Oratory, where, of course, he was dearly beloved by everybody. On the occasion I have in mind, he made a little speech and explained that he was just getting his affairs into shape, that he might come and join the school as a student. Then to prove his quality he recited, "Has there any old fellow got mixed with the boys?"

The man's enjoyment in life was complete—he was satisfied, grateful for the past, and he showed his gratitude by filling the present with good work.

Brain work is just as necessary as physical exercise, and the man who studies his own case and then plays one kind of work off against another, finds a continual joy and zest in life. The Greeks came near finding this just balance of things: Solon, Sophocles, Pindar, Anacreon and Xenophon lived to be over eighty, doing strong and excellent work to the last. When Goethe died, past eighty, the doctors laid his naked body out on the table, and Scheffler exclaimed, "It is the body of a Greek god," and burst into tears. There was no wastage, nor shrinkage, nor signs of age in that heroic form. Michael Angelo was writing love sonnets at eighty-nine, and Titian came within one year of making the century run, and his prayer at the last was that he might live to finish a certain fresco.—The Philistine.

Mr. Eustace H. Miles has, for the third year in succession, won the amateur tennis championship. Mr. Miles is well known as author of "Muscle, Brain and Diet," in which he tells of his physical improvement after abandoning the use of flesh for "simpler foods."—"The Vegetarian Messenger," Manchester, England.

## A STEP TOWARD MASTERY.

**E**TERNITY is not the culmination of cycles, nor an unending sequence of years, nor is the common and vague belief in the "fulness of time" without its delusion. What we observe and know of such is but form. To become coincident, coeval, one with eternity, is to know and to incorporate the substance of life, which is Spirit. This is the height of being—a consciousness evolved out of thought intensity—a thought intensity so great, so absorbing, that it knows only that which is being done, and the glory and motive of its doing: that is to say, the massing of one's whole being in a moment of time. Now and Eternity are one and inseparable. Master the first and we encompass the second. How master? Be wholly and boldly for one moment all that your conception can grasp of power and perfection; know that all moments are alike; keep it up, and watch the result; for it is thus, in the "twinkling of an eye," that realizations come.

Then why dwell in the hallucination "tomorrow," when all that Time has it can only mete to you by your recognition and your laying hold of its unit—i. e., its moment.

Earth turns, over into nights and emerges in "tomorrows;" and yet, anon with far-off gaze, we watch and gape for more, while life abundant, enduring, at hand, is unknown. With wild beatings of the air we thrust it off, and into the void we sink our hopes, and then our life. Would you harness these morrows, these moments, and all that they contain? Then cease frettingly to watch for them. "The Kingdom of Heaven cometh not by observations." Take hold of things! Work with all your being! All is at hand! Be and do! Live now, with all of heart, mind, soul, and strength, in the unit, and know that herein is the essence of all time and the open door to all things.—Adnah, in Eleanor Kirk's Idea.

The man who is afraid to think searchingly upon his opinions, and to reason critically upon his position, will have to develop moral courage before he can acquire discrimination. A man must be true to himself, fearless with himself, before he can perceive the pure principles of Truth, before he can receive the all-revealing light of Truth. The more Truth is inquired of, the brighter it shines; it cannot suffer under examination and analysis. The more error is questioned, the darker it grows; it cannot survive the entrance of pure and searching thought. To "prove all things" is to find the good and to throw away the evil. He who reasons and meditates learns to discriminate; he who discriminates discovers the eternally True.—The Light of Reason.

There is no inspiration apart from honesty, integrity, love, wisdom. The soul's purity sets it on fire.—L. A. M.

## IS EVERYTHING ALIVE?

**T**HE majority of us, for a long time, have gone on quite comfortably in the company of what we called "dead matter"; but an increasing majority of restless inquirers have been lately stimulating us with the suggestion that nothing is actually dead, but what we call "death" is only another form of life. The fact is that most of us have been deluded by the small inlets and outlets we call "the senses," mistaking for Nature's terminations what are really only our boundaries. We have very naturally thought that the signs of life which prevailed on our plane were the tests of life everywhere; and so, above us, we have been apt to doubt the angels, while, below us, we have denied life to the stones. They do not conform to our standard: these we cannot see, and those cannot move or grow: they exist not or are dead, we say. What if we are wrong?

What is life? It is a huge question, and we doubt whether it can be answered, except for the uses of a temporary working hypothesis. Our own impression is that the best reply for the present is to be found in the tremendous truth that all things—literally all things, even "the mud and scum of things"—are direct manifestations of the one universal Existence—that infinite and undefinable ocean of Being in and from which we all live in our infinitely varied ways. Huxley bade us look to protoplasm as the basis of life; but there is something behind protoplasm; and we have still to ask the question, "What makes protoplasm the basis of life?" Protoplasm is a product of—what shall we say?—of activities? of etheric vibrations? of subtle combinations of physical forces? Well, what started the activities? what hiding musician produced from the hidden strings the vibrations? what keen chemist combined the atoms. infinitely small, that built this "basis of life"? No; we have settled nothing when we arrive at the slime which appears to indicate the last stage in this curious game of hide and seek in quest of life.

We are led astray by the word "physical"; and we do not entirely save our credit by saying "the physical basis of life," for in reality we can indicate no intrinsic limits here. Who can say where physical begins and where spiritual ends? Is it a microscope or a test tube that is to determine it? But microscope and test tube are only the symbols or landmarks of man's knowledge, or, let us honestly say, of his ignorance. All we can do is to pry and test with such arming of our senses as is possible for the moment: but it is the height of folly to imagine that our prying and testing are anything but minute steps onward and inward toward the secrets of life that are not for us at this stage of our existence. We are on the wrong side of the screen; and the best we can do is to "see in a glass darkly."—Light, London, England.

## A REMARKABLE MUSICAL MEDIUM.

**A** REMARKABLE performance took place, a few days ago, at Evrard's Auditorium. M. de Boyon, who styles himself a "musical medium," was presented to the London public by Count Hamong, and made his first appearance before an English audience, after having already created a great sensation in Paris.

Although M. de Boyon has never studied music and cannot read nor write it, he plays superbly, and he explains his extraordinary gift by saying that he is assisted by the spirits of deceased musicians. He cannot play unless the inspiration comes upon him, and having once begun, he cannot stop until he has completed the theme, unless some one speaks to or touches him, and in that case the "control" ceases and he is incapable of continuing. He has no memory and cannot play the same piece twice in succession, although he has been several times offered large sums of money to do so. He plays equally well on the piano, the organ and the clavichord, and can improvise after the style of any composer who is named, provided that he has at some time heard some of his compositions. On demand of several persons in the audience, M. de Boyon played in the style of Mozart, of Wagner and other composers, and with remarkable ability. His fingering is unique, for with the right hand he uses only the thumb and the first and second fingers, then with the left, he strikes the keys with the joints and the wrist, and, nevertheless, he produced invariably the most marvellous harmony, to the great astonishment of several musical critics who were present.

Among those who have given testimony to the extraordinary gift of M. de Boyon, are M. Victorien Sardou, M. Massenet, M. Emile Walteufel, M. Felicien Champsaur and Mme. Sarah Bernhardt. The last named adapted a musical composition by him to a drama in which she plays a part.

There is no doubt that M. de Boyon will create a sensation in London as he did in Paris.—"Light," London, England.

Arthur F. Milton truly says in the "Philosophical Journal": "The three rules which govern humanity at present, are the Brazen Rule (to get something for nothing); the Business Rule (every man for himself, etc.); and the Golden Rule—the last being the best known, but suffering for the want of exercise."

"I strongly denounce as headmaster of a public school, the degrading influence on youthful character of the existence and recognition of pigeon-shooting and hunting tame animals, as encouraging cruelty and lust for blood."—Rev. Dr. Gray, Warden and Headmaster of Bradfield College.

Heaven has no dimensions—it is One.



W. J. Colville, the well known inspirational speaker, will arrive in this city on September 19 and remain until October 2d. He will give several of his soul-inspiring lectures, and teach classes in spiritual science, while here.

Send a 2-cent stamp for Arthur F. Milton's "Occasional"—a four-page leaflet containing aphorisms that will set you to thinking. Address the publisher, A. F. Melchers, Key Box 403, Charleston, S. C.

The growth of "Suggestion" has been steadily upward and onward. It is in the front rank of the progressive magazines of the world. Price, \$1.00 a year; 10 cents a copy. Address: Suggestion Publishing Co., 4020 Drexel Boulevard, Chicago, Ill.

"Mind" has done a grand work in liberalizing and spiritualizing the tone, as well as diminishing the subscription list, of the great magazines representing the older order of ideas. To read a year's issue of "Mind" is an education in itself. Price, \$2.00 a year. Address: Alliance Pub. Co., 569 Fifth ave., New York.

We note that the "Pathfinder" has moved from Roswell, Colo., to Key, Benton County, Arkansas, where Edgar Wallace Conable, its editor, has bought a large tract of land on which to establish a colony. Mr. Conable is doing a grand work for human advancement in wisdom, and his colony should be very successful.

"Paid" is a beautiful, little monthly messenger sent out by Nora E. Hulings Siegel, on behalf of justice being done to the Afro-American—a cause worthy of espousal by all who love their fellow beings. The price of the messenger is 25 cents a year. Address the author, Room 502, 1549 Lawrence street, Denver, Colo.

The second number of the "English Magazine of Mysteries" (formerly "Wings of Truth") is before us. As usual, it is full of good things, progressive, humane and spiritual, from cover to cover. It is now a large magazine containing fifty pages of reading matter. Price, \$1.50 a year; 15 cents a copy. Address: The Apocalyptic Pub. Co., 15 Tothill street, Westminster, London, England, G. B.

"Meals Without Meat"—the breeziest, chattiest Vegetarian cook book ever written. The author is Elizabeth Towne, editor of the "Nautilus." The book gives twelve complete menus, with full instructions how to prepare each dish. It contains a chapter on soups, one on salads and another on desserts. Every receipt has been thoroughly tested. No matter how many cook books you already have, you need this one. Price 25 cents. Address: Wm. E. Towne, Dept. 13, Holyoke, Mass.

"The Naturopath and Herald of Health" is one of the most valuable of the health journals, advocating the natural method of curing disease, and maintaining and increasing health, that comes to our table. In fact, each number is worth more than the yearly subscription price. Price, \$1.00 a year; German edition, \$1.50 a year. Address: Naturopathic Pub. Co., 111 East Fifty-ninth street, New York City.

Troubles, both real and imaginary, are often created by selfishness in ourselves, or the lack of love and helpfulness for others. Noble actions and good deeds generally bring health, happiness and prosperity to those who love and do good.—Philadelphia Journal.

The August number of the "New Thought Psychic World" is excellent. Dr. Payne is improving his magazine from month to month. Price, \$1.00 a year; 10 cents a copy. Address: The Psychic Pub. Co., 1104 Market street, San Francisco, Calif.

The Metaphysical Club, 200 Clarendon Street, Boston, Mass., sends out a stirring circular on "Modern Sensationalism." Every one should read it, and pass it round. Single copies, 2 cents; twelve copies, 15 cents.

After the lapse of a year, the "Clairvoyant" has resumed publication, beginning with the August number. Frances Beetz and E. J. Appel, editors, Spokane, Wash. Price, \$1.00 a year; 10 cents a copy.

"Shakespeare and Astrology," by William Wilson, 263 West Newton street, Boston, Mass. Price 15 cents. This pamphlet sets forth those portions of Shakespeare's works that refer to Astrology.

The fortieth volume of the "Philosophical Journal" commences with this issue. There is only one older Spiritualist paper in America, and that is the "Banner of Light."

W. Sidney Fertig's has changed the title of his weekly New Thought journal, "Let," to "Los Angeles Ideas." Price \$1.00 a year. Los Angeles, Cal.

Language is the garment that the life principle of the individual clothes itself with to express itself on the material plane. The words may be good, but, if the life is error-bound and impure, the words are only the whitewash on the sepulchre of corruption—they have no spiritual power to change the lives of others. The power resides in what one lives, not in what one speaks.

There is nothing stands in the way of the individual enjoying a continuous happy existence and boundless life, free from disease, disaster and death, but the cultivation of that which leads to corruption and death, in thought, feeling, action and diet.

BE OPEN TO CONVICTION.



MAKE YOUR SHARE OF THE WORLD BETTER.

**I**F trouble, I think, with us all  
Is the lack of a high conceit,  
If each man thought he came to this spot  
To make it a bit more sweet,  
How soon we would gladden the world,  
How easily right all wrong,  
If no one shirked, and each one worked  
To help his fellow along.

—Ella Wheeler Wilcox.

We strive and fret and worry to be something in the world, failing to see that it is only by overcoming strife and fretting and worrying that we become truly great.

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